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OF PRAYER AND MEDITATION.

CONTAYNING foureteene Meditations, for the ſeauen dayes of the Weeke; both for Mornings and Euenings.

Treating of the principal matters and holy Myſteries of our Faith.

Written by F. LEVVES *de* GRANADA.

AT LONDON,
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1611.

COLL. DIV. PET.

Acad Cantabr.

TO THE RIGHT Worſhipfull Maiſter IOHN SVVINNERTON, Eſquire, all his harts faire hopes moſt inſtantly and continually deſired.

IF the rule of Socrates *be true Right Worſhipfull, that where loue finds it ſelf beſt entertained, there it imagines no labor whatſoeuer painful enough, in iuſt requital of ſo great a gratitude: then may I challenge that prerogatiue, as ſome defence for my ouer-bold preſumption, finding in the rich ſtore-houſe of your bounteous*

nature, ſo gracious reſpect to my poore, yet well-meaning endeuours, which makes mee of that graue Philoſophers mind, in acknowledging all my vttermoſt not able to reach the halfe height of your continuall kinde fauour.

Wherefore, labouring all day with the painfull Bee, and ſucking from the choiſeſt flowers the beſt Hony I can gather: The night of reſt being com, I bring it to the Hiue of your kinde acceptance, and there leaue it, as much labour beſtowed about little, till dilligent imployment may more amply encreaſe it.

I am loath to be troubleſome, eſpecially where affable gentleneſſe out paceth any merrite in my ſelfe: Therefore preſenting you with theſe diuine Meditations of Granado, *and my attendant*

tendant ſeruice when it ſhall pleaſe you to imploy me praying hartily for the endleſſe proſperity of you and yours, I humbly conclude.

¶ *The Authors Prologue and Argument of this Booke.*

(* * *)

PRayer, (to define it properly) is a Petition we make vnto Almightie GOD, for ſuch things as are appertaining to our ſaluation. Howbeit, Prayer is alſo taken in another more large ſence, to wit, for euery lifting vppe of our heart vnto God. And according to this definition, both Meditation and Contemplation, and euery other good thought, may be alſo called a Prayer. And in this ſence wee doe nowe vſe this Word, becauſe the principall matter of this Booke, is of meditation, and conſideration of thinges appertaining to Almighty God, and of the principall miſteries of the Catholike fayth. What praier is. Another deffinition of praier.

The very thing that mooued mee to treate of this matter, was of that I vnderſtoode, that one of the principall cauſes of all the euils that bee in the World, is the want of Conſideration, according as the Prophet Ieremy ſignified, when he ſaide: *Al the Earth is deſtroyed with deſolation, becauſe there is none that thinketh with* Ieremy 12.

attention vpon the things appertaining vnto God. Whereby it appeareth, that the very cause of our euils, is not so much the want of Faith, as the want of due consideration of the misteries of our faith.

The great profit of consideration.

For truely if there were no want in this behalfe, the mysteries of our fayth bee of so great vertue and efficacy, that if the very least mysterie of them were considered with attention and deuotion, euen the same would be a great bridle and redresse of our life. For who would euer go about to commit any sinne, if hee considered that Almighty God died for sin? And that he punisheth sinne, with perpetual banishment out of the kingdome of heauen, and with euerlasting paines and tormentes in the horrible fire of hell?

Whereby ye may see, that although the mysteries of our faith bee of very great force to incline our harts vnto goodnesse: yet because there be very many Christians, that haue no due consideration of the things they beleeue, therefore they woorke not such effect in their harts, as such mysteries being well weighed and considred,

ſidered, were able to worke. For like as the Phyſitions affirme, that if we will haue a medicine to helpe a ſicke man, it is neceſſary that it bee firſt wrought and digeſted in the ſtomacke with naturall heate (becauſe otherwiſe it ſhall not bee any profite to him at all:) euen ſo alſo, if wee will haue the myſteries of our fayth to bee profitable and healthfull vnto our ſoules, it is requiſite they be firſt wrought, and digeſted in our hearts, with the heate of deuotion and meditation; becauſe otherwiſe they ſhal profite vs very little. And for want hereof, we ſee that many Chriſtians, which are very whole and ſound in matters of faith, bee yet in their liues very licentious and diſſolute. And the reaſon is, becauſe they doe not conſider, and weigh the whole myſteries which they beleeue, and ſo they keepe their fayth as it were faſt locked in the corner of a Cheſt, or as a Sword in a ſcabberd: or as a medicine in the Apothecaries ſhop, and vſe not the benefite thereof for ſuch purpoſes as it ſerueth.

The cauſe of errour in our life.

They beleeue generallie, and as it were in a fardle or groſſe ſumme, all ſuch

ſuch things as the Catholike church beleeueth. They beleeue that there ſhall be a iudgement: that there ſhal be paines for the wicked, and glory for the good; but how many Chriſtians ſhall ye finde, that do conſider after what ſort this iudgement, theſe paines, and this glory ſhal be, with other the like circumſtances? now this is the cauſe, why the holy ſcripture ſo earneſtly commendeth vnto vs, the continuall conſideration & meditation of the law of God & of the miſteries thereof; which is indeed the ſtudy of true wiſedom. Conſider, I pray you, how inſtantly Moſes that great Prophet & friend of God, commendeth this vnto vs, ſaying; *Print theſe my words in your harts, and carry them bound as it were for a ſigne in your handes, and teach them to your Children, that they may thinke vpon them. Whē thou ſhalt be ſitting in thy houſe, or trauailing in the way, when thou ſhalt lye downe to ſleepe, or riſe vp in the morning, thinke and meditate vpon them, and write them in the Threſholds and Gates of thy houſe, that thou mayeſt alwayes haue them before thine eyes.* VVith what more effectuall

Deut. 5.

words

wordes could hee commend vnto vs; the continuall meditation and consideration of heauenly thinges, than with these? And no lesse doth Salomon commend the same holy exercise vnto vs in his Prouerbs, where he exhorteth vs, to carry the Lawe of God alwayes as it were in a Chain of Gold about our neckes, and at night to go to bed with it, and in the morning so soone as we awake, to begin immediatly to exercise our selues in the same. Prou. 1. 3.

Blessed is that man that is so occupied. And so dooth Ecclesiasticus in the foureteenth chap tearm them, when hee sayth; *Blessed is the Man that dwelleth in the house of wisedome, and meditateth vppon the Lawe and Commaundements of God, and exerciseth himselfe in Iustice, and reasoneth of holy thinges by his vnderstanding. Blessed is he that considereth his wayes in his heart, and vnderstandeth her secrets. He shal looke in at her windowes, and hearken at her doore. Hee shall abide beside her house, and fasten a stake in her walles. Hee shall pitch his Tent beside her.* Eccles. 14.

Nowe what other thing may wee infer-

inferre of all this, both that the holy Ghoſt intendeth by all theſe Metaphors, to expreſſe vnto vs the continuall exerciſe and conſideration, where-with the iuſt man is alwayes occupyed, in ſearchiug the workes and wonders of Almightie G O D. And for this very cauſe, among the prayſes of the iuſt man, this is put for one of the moſt principall; that his exerciſe is to meditate vppon the Lawe of the Lorde, day and night; and that hee is alwayes conuerſant in the ſecrecy of parables; giuing vs heereby to vnderſtande, that all his Trade and conuerſation muſt bee in ſearching, and meditating vppon the ſecrets and wonderfull woorkes of Almighty G O D. And euen for this very cauſe alſo, were thoſe myſticall beaſtes of Ezechiel repreſented vnto vs with ſo many eyes; to ſignifie vnto vs, that the iuſt man ſtandeth in greater neede of the continuall conſideraion, and ſight of ſpirituall thinges, then of a number of other exerciſes.

Pſalme 1.

Ezech. 1.

By this therefore wee ſee plainely, what great need we haue of this holie exerciſe; and conſequently, howe blind-

blindly and fouly they are deceiued, that eyther diſpiſe or make little account of the holy exerciſe of Prayer and Meditation; not conſidering, that this is openly to gaine-ſay, and contemne that thing, which the holy Ghoſt hath with ſo great inſtancie commended vnto vs. I wiſh that ſuch perſons would reade thoſe fiue Bookes of conſideration, which S. Bernard wrote vnto Eugenius; and there ſhall they perceiue, of howe great importance this holy exerciſe is, towards the obtaining of all vertues.

Nowe for this cauſe many zealous and religious perſons, vnderſtanding what great and ineſtimable fruite enſueth of this godly Meditation, haue gone about to exerciſe themſelues ordinarily therein, and haue appointed euery day certaine ſpecial times and hours for the ſame. Howbeit oftentimes they waxe cold, and giue ouer this holy exerciſe, by reaſon of two difficulties they finde in it. The one is the want of matter and of conſiderations, wherein they may occupy their cogitation at that time. And the other is the want of

feruency

ſeruency and deuotion, which is very requiſite to accompany this holy exerciſe, in caſe wee minde to haue any fruite and commodity thereby. In ſtead whereof they finde many times great drines of hart, & withall, a great combate of diuers and ſundry thoughts. For remedy of which two inconueniences, I haue ordayned this preſent booke, which is deuided into two principall parts.

The order and deuiſion of the Contents of this booke.

The firſt part, for remedy of the firſt inconuenience, treateth of the matter of Prayer and Meditation; wherein are contayned foureteene Meditations, ſeruing for all the ſeauen dayes of the weeke both in the Mornings and Euenings. And theſe Meditations doe containe the principall places and miſteries of our faith, and eſpecially the conſideration of thoſe myſteries, that are of moſt force & power to bridle our harts, & to encline them to the loue and feare of God, and to the abhorring of ſin. In like manner there are ſet out the fiue parts of this exerciſe, which be, Preparation, Reading, Meditation, Thankſgiuing, and Petition, which is done to this ende, that a man may

haue

haue great variety of matters, wherein to occupy his heart, wherewith to procure and ſtirre vp the ſtate of deuotion, and withall, wherewith to illuminate and to inſtruct his vnderſtanding with diuers conſiderations and inſtructions: beſides this, there is alſo treated therein, of ſixe kindes of thinges that are to bee conſidered in euery one of the pointes of the Paſſion of our Sauiour; that both they and all the reſt, may miniſter vnto vs more plentifull matter for meditation. Theſe three thinges are ſette foorth in the firſt part of this worke, for remedy of the firſt inconuenience.

The ſecond part; for remedy of the ſecond inconuenience, treateth of thoſe thinges that do helpe vs vnto deuotion; and likewiſe of thoſe that doe hinder vs from the ſame. It treateth alſo of the moſt common temptations, that are wont to moleſt deuout perſons. Moreouer, there are giuen certaine aduiſes to bee a direction vnto vs, that wee erre not in this way. Theſe foure Articles are ſet out in the ſeconde part of this Booke. The ſecond part of this Booke.

Perad-

Peraduenture the Christian Reader will bee offended with the length of the Meditations, which we haue here set forth for the seauen dayes of the weeke. Howbeit, for this I haue many answers. The first is, considering that in these Meditations is treated of the principall matters and mysteries of our Faith (the consideration whereof is of so great importance, for the due ordering and reforming of our life) it behoueth me therefore to enlarge my stile (in these matters especially) by reason of the great fruit and commodity that may ensue vnto vs by the same.

The ende of Meditation is the feare of God, and amendment of our life.

For in this booke our meaning is, not onely to giue matter of meditation, but much more, to shewe the end of Meditation, which is the feare of GOD, and amendment of our life.

For the procuring whereof, one of the thinges that most helpeth vs, is the profound and long consideration of the mysteries, that are treated in these Meditations. For certainly, these foureteene Meditations, bee as it were so many Sermons, in which is laid (as it were) a certaine battery

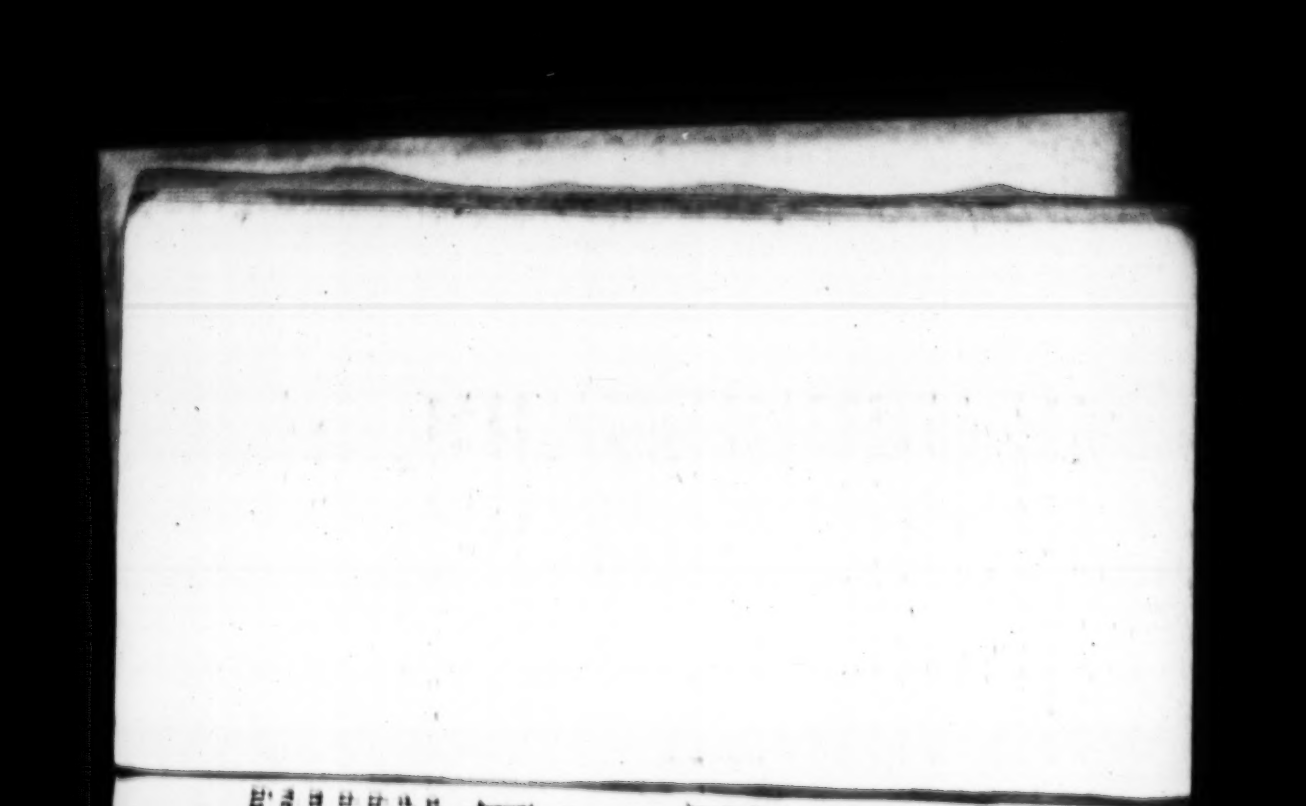
to

to mans hart, to cauſe it to yeelde ſo much as is poſsible, and to ſurrender it ſelfe vp into the hands of his right-full and true ſoueraigne Lord.

This was the chiefeſt cauſe that mooued mee to make the Meditations ſo long. Beſides this, I ſee not why the gueſt that is inuited, ſhould complaine that the Table is too full furniſhed with many diſhes, ſith wee bind him not (as by the way of conſtraint) to make an ende of them all, but onely among ſo many ſundrie thinges, to make his choiſe of that which ſerueth beſt for his purpoſe.

Moreouer, (that there might bee the leſſe occaſion of complaint) I haue put the ſumme of each Meditation at the beginning thereof, to the intent that ſuch as minde not to paſſe any further, might there haue ſuch things briefely abridged, as be neceſſary for the time they intende to beſtow in this holy exerciſe.

Lewes de
Granada.



Meditation for Monday Morning.

Of the knowledge of our sins and of our sinnes.

¶ Thus day thou must attend to the mortification of thy selfe: and thou must vse diligence, to call to mind thy sinnes and offences. And this is the way to attaine true humility of heart and repentance, which are the two first notes of a Christian life.

Of the multitude of the sinnes of thy former life.

FOR the better performance whereof, thou must finde out first of all, vpon the multitude of the sinnes of thy former life, and diligently vpon those offences, that thou didest commit, at what time thou hadest cast knowledge of Almighty God. For if thou call well vnto mind examine them, thou shalt finde, that they haue exceeded in num-

Meditation for Monday Morning.

Of the knowledge of our ſelues and of our ſinnes.

¶ *This day thou muſt attend to the knowledge of thy ſelfe: and thou muſt vſe diligence, to call to mind thy ſinnes and offences. And this is the way to obtaine true humility of heart and repentance, which are the two firſt gates, & foundation of a Chriſtian life.*

Of the multitude of the ſinnes of thy former life.

FOR the better performaunce whereof, thou muſt thinke firſt of all, vppon the multitude of the ſinnes of thy former life, and eſpecially vppon thoſe offences, that thou diddeſt commit, at what time thou haddeſt leaſt knowledge of Almightie God. For if thou canſt well view and examine them, thou ſhalt fiude, that they haue exceeded in num-

number the haires of thy head, and that thou didſt liue at that time, like a Heathen that knoweth not what God is.

This doone, runne ouer briefely the ten commaundements, and thou ſhalt ſee, that there is no one of them wherin thou haſt not offended more or leſſe, diuers and ſundry times, by thought, word, and deede. Our firſt Father Adam, did eate but of one onely Tree forbidden him, when he committed the greateſt ſinne of the world: but thou haſt ſet thine eyes and handes infinite times vppon all ſinnes.

How thou haſt vſed the benefits of almighty God,

In like manner runne ouer all the benefites of Almighty God, and all the times of the life paſt, and conſider wherein thou haſt employed thē. Foraſmuch as thou muſt vndoubtedly giue an account (at the verie hour of thy death) of all theſe things, and therefore it were well done, that thou ſhouldeſt firſt take an account of thine owne doings, and enter into iudgment with thy ſelfe, that thou be not afterwards iudged of Almighty God.

Math. 12. 36.

1. Cor. 11. 31.

Wherefore tell mee now, wherein haſt

haſt thou ſpent thy Childe-hoode? Wherein thy infancy? Wherein thy youth to bee ſhort, wherein haſt thou ſpent all the dayes of thy life paſt? Wherein haſt thou occupied thy bodily ſenſes, and the powers of thy Soule, which Almightie GOD hath giuen thee? To this ende, that thou ſhouldeſt know him and ſerue him. Wherein haſt thou imployed thine eyes, but in beholding of vanities? Wherein thine eares, but in harkening after lyes? Wherein thy tongue, but peraduenture in all kind of ſwearing, backe-biting, and moſt vnhoneſt talke? Wherein haſt thou occupied thy taſt, thy ſwelling and thy touching, but onely in pleaſures and delights, and in ſenſuall & fleſhly allurements? What benefite haſt thou taken by the ſacraments, which Almighty God hath ordayned for thy remedy and comfort?

Of miſſpending thy time.

Of the bodyly ſenſes and powers of the ſoule.

Howe thankefull haſt thou beene vnto him for his benefites? How haſt thou annſwered vnto his inſpirations? Wherein haſt thou ſpent thy health, thy naturall forces and abilities? Howe haſt thou employed the goods, which are termed the goods of

of Fortune? Howe haſt thou vſed the meanes and opportunities which Almighty God hath giuen thee, to leade a holy and vertuous life? what care haſt thou had of thy neighbor? Whom Almighty God hath commended vnto thee; and of thoſe workes of mercy which he hath appointed thee to vſe towardes him? Now, what anſwere wilt thou make at that dreadful day of thine account, (to wit, at the houre of thy death,) when Almighty God ſhall ſay vnto thee, *Giue mee an account of thy Stewardſhippe*, and of the Land, and goods that I haue committed to thy charge, for now I will that thou ſhalt haue no more to doe there-with?

Luke 16. 1.

O dry and withered tree, ready for the euerlaſting tormentes in hell fire, what aunſwere wilt thou make at that terrible day, when an account ſhall bee required of thee, of all the time of thy life, and of all the minutes & moments of the ſame? And aſſure thy ſelfe, that it will ſo certainly come to paſſe; for euen our Sauiour Chriſt himſelfe (who ſhall bee our Iudge) hath plainely protefted it, and fore-warned vs before hande

thereof

therefore, ſaying; *Euery idle worde that men haue ſpoken, they ſhall render an account for the ſame at the daie of iudgement.*

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2. Of the ſins that thou haſt committed, ſince the time thou hadſt more knowledge of God.

SEcondly, cali to minde what ſins thou haſt committed, and dooſt commit euery day, ſince the time thou art come to a further knowledge of Almighty God: and thou ſhalt finde, that euen now preſently, (all that knowledge notwithſtanding) old Adam liueth in thee, with many of thy leude corrupt manners and ancient cuſtomes. Whereupon, thou muſt take occaſion, to run ouer the negligences and defects, wherein thou doſt daily offend againſt Almighty God, againſt thy neighbour, and againſt thy ſelfe. For in each of theſe points, thou ſhalt find thy ſelfe to haue fayled very much in thy dutie.

Conſider then, howe vnreuerent

thou art towards almighty God how vnthankfull for his benefits, how rebellious and ſtiffe-necked to yeelde to his inſpirations, how ſloathful and negligent in matters appertaining to his ſeruice: which eyther thou haſt left vndone, or elſe if thou haſt done them, it was not with ſuch a readines and diligence as the things required, nor with ſuch a pure intentiō as thou oughteſt to haue had: but the very true cauſe why thou didſt them, was for ſome other reſpect of worldly commodity.

Conſider likewiſe, howe hard and ſeuere thou art towardes thy Neighbours, and contrariwiſe, howe pittifull and fauourable towards thy ſelfe: what a louer of thine owne proper will, of thy fleſh, of thy eſtimation, and of all thy worldly profites and commodities. Conſider moreouer, that whereas thou ſaieſt in wordes, that thou art nowe conuerted vnto Almighty GOD, thou art yet (notwithſtanding) in thy deedes very proude, ambitious, angry, raſh, vaine-glorious, enuious, malicious, delicate, inconſtant, light, ſenſuall, a great louer of thy paſtimes, of pleaſant

ſant company, laughter, ieſting, idle talke: and of vaine babling and pratling. Conſider alſo how vnconſtant thou art in thy good purpoſe, howe vnaduiſed in thy wordes, how headlong in thy deeds, how cowardly and faint-hearted to doe any matter of waight and importance.

3. *Of the greeuouſneſſe of ſinne.*

THirdly, when thou haſt conſidered in this order, the multitude of thy ſins, conſider foorth-with the grieuouſnes of them, that thou maiſt perceiue howe thy miſeries bee increaſed on euery ſide, the which thing thou ſhalt the better ſee, if thou conſider theſe three circumſtances in all ſuch ſins as thou haſt committed in thy former life. To wit, againſt whom thou haſt ſinned; for what cauſe thou haſt ſinned, and in what manner thou haſt ſinned.

Three circumſtances to be conſidered in ſinne.

1. If thou conſider againſt whom thou haſt ſinned, thou ſhalt finde that thou haſt ſinned againſt Almighty God, whoſe goodneſſe and

Maieſty is infinite, whoſe benefites and mercies towardes mankind doe exceed the ſands of the ſea, in whom alone are all excellencies and titles of honour to bee found, and to whom all duties and hommages due to any Creature, are due, in the higheſt degree of bounden dutie.

2. If thou conſider the cauſe that mou d thee to ſin, it was for a point of eſtimation, for a beaſtly delight, for a trifling worldly commodity, & for other things of no waight. wherof Almighty GOD himſelfe moſt grieuouſly complaineth by one of his Prophets, ſaying; *They haue diſhonored me in the preſence of my people, for a handfull of Barley, and for a peece of bread.*

Ezek. 13. 19.

3. But if thou conſider after what manner thou haſt ſinned, ſurely it hath beene done with ſuch facility, with ſuch boldneſſe, ſo without all ſcruple, ſo without all feare, yea ſomtimes with ſuch contentation & ioy, as if thou hadſt ſinned againſt a God of Straw, that neither knew nor ſaw what paſſeth in the world. Nowe, is this the honour that is due vnto ſo high a Maieſty? Is this the thankfulneſſe

neſſe that thou yeeldeſt for his too manifolde and ſo great benefites? Is this the recompence that thou makeſt vnto him for the precious bloud which he hath ſhedde for thee vppon the Croſſe? Is this the repayment for thoſe laſhes and buffers which he ſuffered for thy ſake? O miſerable and wretched Creature that thou art, wretched vndoubtedly, in conſideration of that thou haſt loſt, & more wretched in reſpect of the ſins thou haſt committed, but moſt wretched and miſerable, if thou be ſo blinded, that euen yet for all this, thou perceiue not thine owne perdition and damnation.

Conſider moreouer, what a wonderfull hatred Almighty GOD beareth againſt ſin, & what great puniſhments he hath ſent vpon the Worlde for the ſame, that thereby thou maiſt more clearely vnderſtand, how great and howe abhominable the wickedneſſe thereof is, as it ſhall bee declared hereafter.

When thou haſt conſidred all thoſe thinges aforeſaide, the next point is, that thou thinke of thy ſelfe as baſely as thou canſt poſſibly. We muſt think very baſely of our ſelues.

Thinke that thou art no better then a very wauering Reede, which is blowne vp and downe with euery light blaſt of wind, without weight, without ſtrength, without firmneſſe, without ſtay, and without any manner of being. Thinke that thou art a Lazarus, that hath lyne dead foure dayes together, and that thou art a ſtinking and abhominable carkaſſe, ſo full of Wormes, and of ſo vile a ſtinch and ſauour, that ſo many as paſſe by thee, doe ſtop their noſes, and ſhut their eies, that they may not behold thee.

Iohn 11. 36.

Thinke with thy ſelfe, that thou doſt ſtink in this wiſe in the ſight of Almighty God, and of his holy Angels: and eſteeme thy ſelfe as vnworthy to lift vp thine eyes toward Heauen, vnworthy that the earth ſhould beare thee, vnworthy that any creature ſhould ſerue thee, vnworthy of the very bread that thou eateſt, and vnworthy euen of the light and ayre that thou receiueſt.

Luke 15, 21.

And if thou bee worthy heereof, conſider how much more vnworthy thou art, to ſpeake and talk with Almighty GOD, yea, and farre more

more vnworthy of the comfort and conſolations of the holy Ghoſt, and of the cherriſhings & delights of the Children of God. Account thy ſelfe for one of the moſt poore and miſerable creatures of all the World, and that none dooth ſo much abuſe the benefites of Almighty God, as thou doſt. Luke 18.13.

Thinke that if Almighty God had wrought in Tyre and Sidon (that is, in other great ſinners) thoſe thinges which he hath wrought in thee, they would haue repented ere this, euen in ſack-cloth and aſhes. Math. 11.21.

Acknowledge thy ſelfe to be farre more wicked then thou canſt imagine, and that notwithſtanding thou doſt ſinke very deepe into this mire, and howſoeuer thou imagineſt thy ſelfe to bee at the very bottome: yet mayſt thou finde euery day howe to ſinke deeper and deeper therein.

Cry our therefore earneſtly vnto Almighty God, & ſay vnto him, *Father, I haue ſinned againſt heauen, and in thy ſight, and am no more worthy to be called thy ſon.* Caſt thy ſelfe downe proſtrate with the publique ſinner at our Sauiours feete, and couering Luke 15.21. Luke 7.38.

thy ſelfe for very ſhame and confuſion, look with what ſhame a woman will appeare before her husband whē ſhee hath committed treaſon and adultery againſt him, with the very ſame, preſent thy ſelfe before that heauenly Spouſe, againſt whom thou haſt committed ſo many & ſo ſhamefull adulteries. And with great ſorrow and repentance of heart, deſire him to pardon thy ſins and offences, and that it may pleaſe him of his infinite pitty and mercy, to receiue thee againe into his houſe.

The firſt Treatiſe of the conſideration of our ſins: wherein this former Meditation is declared more at large.

THE firſt Table after ſhipwrack, (as Saint *Hierome* witneſſeth) is true repentance. This is the firſt ſtep of this aſcending, and the firſt ſtone of this ſpirituall building. Now, to obtaine this vertue of repentaunce beſides the grace of God, whoſe gift true

true repentance is,) it helpeth very much to conſider the multitude of our ſinnes, as well preſent, as paſt, & withall, the grieuouſneſſe and malice of them. For of this conſideration proceedeth compunction and repentance of ſins, and many other excellent vertues.

Hereof commeth the knowledge of our ſelues, (of which point wee mind to treat in the Meditation next following.) Of this conſideration alſo commeth the contempt of our ſelues, the feating of God, the abhorring of ſinne, with diuers and ſundry other like affections, wherein conſiſteth a very great part of perfection.

Nowe, that this exercise may bee the more profitable vnto thee, thou muſt apply and direct the ſame vnto all theſe ends, and labour to ſuck all thoſe ſweete fruites out of the bitter roote of this conſideration. But becauſe towardes the obtayning of ſuch fruites, it is needefull to haue the grace of GOD (which is principally giuen to ſuch as be humble and deuout) it ſhall be requiſite for thee to deſire of the Lord, this gift of humility and deuotion, to the end, that re-

collecting thy self in the inward part of thy heart, thou maist imitate that holy King, who said; *I will recite before thee (O Lord) all the yeares of my life, in the bitternesse of my hart.*

Esay 38.

¶ *Of the multitude of sins that thou hast committed in thy former life.*

Sect. I.

NOW, if thou wilt knowe the number of thy sinnes that thou hast committed in times past, runne ouer briefely all the Commaundementes and precepts of Almightie GOD, and vndoubtedly thou shalt finde, that there is scarcely a precept which thou hast not broken, nor a Commaundement, which thou hast not transgressed.

Of breaking the commaundements.

The first commaundement, is to honour Almighty God, who (as S. Augustine saith) is honoured vvith these 3. Theologicall vertues, Faith, Hope, and Charity. Nowe, what manner of faith had he, that hath liued so loosely, as if he had beleeued

Faith,

that

that all those thinges which his faith teacheth him, had beene starke lyes? What hope had he, that neyther remembred the life to come, neither knew what it was to call vppon Almighty God in his troubles and aduersities, nor yet how to put his assured trust and affiance in him? Hope.

What Charitie had hee that hath more loued a point of honour, more accounted of the chaffe of his worldly lucre and commodity, and more regarded the filthinesse of his pleasures and delightes, then Almighty God himselfe, sith that for euery one of these thinges he hath contemned and offended Almighty God. What reuerence hath he borne to that most high and Diuine Maiesty, that hath bin accustomed to rent that name of so great reuerence, and to teare it in pieces, in swearing and forswearing by it vpon euery light occasion, and that for euery trifle and matter of no importance. Charity. Of reuerence vnto Almighty God. Of swearing, & forswearing.

How hath he sanctified and kept holy the Lords Sabbaoths, that hath gaped for those daies to none other end, but onely to offend Almightie God the more in them, to vse dicing, carding, Of prophaning the Sabbaoth.

carding playing at Tables, bowling and other games; to iette and gaze vp and downe in the ſtreetes, to giue ſcandall and offence to Innocent young Maidens and Virgins, and to keepe euill company and conuerſation.

After this, conſider how froward and obſtinate thou haſt beene to thy Parents, how diſobedient to thy ſuperiors, how negligent in ouer-ſeeing thy family and Seruantes, to inſtruct them in Chriſtian Religion and godlines; to exerciſe them in praiers, to traine them vp in honeſty, vertue, and godlineſſe, and to direct them with thy good counſell and vertuous example, in the waies of God.

Of diſobedience toparents & Magiſtrates

As for the hatred, diſpleaſures, grudges, paſsions, and deſires of reuenge which thou haſt had: who is able to number them? And if theſe thinges cannot bee expreſſed, who is then able to declare the number of thy diſhoneſties, and vncleanneſse, wherein thou haſt fallen by workes, wordes, and deſires? What hath thy hart beene but a filthy puddle, and ſtinking dunghill, meete for beaſtly Swine? What hath thy mouth beene but

but (as the Prophet ſayth) an open Sepulcher, from whence haue yſued the euill ſauours of the ſoule that lie deade within thee? What hath thine eyes been, but (as it were) certaine Windowes of perdition and death? What thing hath beene preſented to the ſight of thine eyes, which thou haſt not coueted & procured: neuer ſo much as once remembring, that Almighty God was preſent and looking vppon thee, and that he had giuen thee an inhibition, that thou ſhouldeſt not taſt of that tree? *Vnto the Fornicator* (the Wiſe man ſaith) *all bread is ſweete*, becauſe his appetite and greedy deſire, is ſo inſatiable, that he taſteth all thinges, and findeth ſauour in all things, neuer remembring that there is a God, vnto whom he muſt be accountable for them. Pſalme 5. Eccle. 23. 17.

Moreouer, who is able to declare the greatnes of thy couetouſnes, and the robberies and Theftes of thy deſires, which haue beene ſo farre off frō being contented with that which Almighty God hath giuen thee, that all the whole world hath ſeemed too little for them.

And

And if hee that desireth another mans lands and goods, be (as in very deed he is,) a very thiefe in the sight of Almighty God, how ostentimes hast thou deserued to bee hanged, that in thy heart hast committed so many Thefts. Now, as touching thy lyes, thy back-bitings, and thy rash iudgements, as hardly they may bee numbred as the rest; for in a manner thou neuer hadst scarcely communicated with others, but that the principall parte of thy talke, hath beene of other folkes liues, without sparing any order or estate whatsoeuer.

Thus is the manner of thy keeping of the Commaundements. Looke therefore diligently into the whole estate of thy life; consider the pride of thy heart, how great hath it been? Thy desire of honor and praise, how far hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse.

Now, what shall I say of the vaine-glory and lightnesse of thy hart, sith that euen a light feather in thy Cap, or a strange payre of Hose on thy

legges,

legges, or a gard of Veluet vpon thy Cloake, or a few silke cuts and iags, haue bin able to make thee to strout iet, and aduance thy selfe very proudly, fondly, and Peacocklike in the streets; yea, and to make thee desirous to beegazed vppon of all men? What steps hast thou made? What worke hast thou done? What word hast thou spoken, that hath not been set foorth with vanity, and desire of thine owne estimation?

Thy apparell, thy seruice, thy conuersation, thy Table, thy bedde, thy entertainement. To bee shorte, in a manner all thy dealings and demeanors, haue sauoured of pride; yea, they haue been wholly clothed with meere vanity. Furthermore, thy anger hath beene like a Serpent, thy gluttony like a rauening Woolfe, thy sloath like a lazy Asse, thy enuy farre passing any Viper. And herein finally (if thou doe well consider thy selfe) thou shalt finde that thou hast gone very farre wandring out of the way, and liued in a very daungerous estate.

Consider likewise of thy sences, and not onely of them, but also of all

Of misusing thy sences.

And if hee that desireth another mans lands and goods, be (as in very deed he is,) a very thiefe in the sight of Almighty God; how oftentimes hast thou deserued to bee hanged, that in thy heart hast committed so many Thefts. Now, as touching thy lyes, thy back-bitings, and thy rash iudgements, as hardly they may bee numbred as the rest; for in a manner thou neuer hadst scarcely communicated with others, but that the principall parte of thy talke, hath beene of other folkes liues, without sparing any order or estate whatsoeuer.

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Thy apparell, thy ſeruice, thy conuerſation, thy Table, thy bedde, thy entertainement. To bee ſhorte, in a manner all thy dealings and demeanors, haue ſauoured of pride; yea, they haue been wholly clothed with meere vanity. Furthermore, thy anger hath beene like a Serpent, thy gluttony like a rauening Woolfe, thy ſloath like a lazy Aſſe, thy enuy farre paſsing any Viper. And herein finally (if thou doe well conſider thy ſelfe) thou ſhalt finde that thou haſt gone very farre wandring out of the way, and liued in a very daungerous eſtate.

Conſider likewiſe of thy ſences, and not onely of them, but alſo of all

Of miſuſing thy ſences.

and benefits of almighty God.

all the giftes, graces and benefits that Almighty God hath giuen thee, and conſider after what ſort thou haſt imployed them, and vndoubtedly thou ſhalt finde, that of all theſe thinges wherewith thou ſhouldſt haue done the more ſeruice vnto him, who is the giuer of them al, thou haſt made weapons & inſtruments, wherewithall to offend him the more.

Heerein haſt thou conſumed thy ſtrength, thy health, thy ſubſtance, thy life, thy vnderſtanding, thy memory, thy will, thy ſight, thy tongue, thine eares, thy handes, and all the reſt.

Theſe and many other worſe wicked acts, haſt thou committed in thy life paſt, wherefore thou mayſt very well ſay with that great ſinner, (who as he was a great ſinner, ſo was hee alſo a repentant ſinner) *I haue ſinned (O Lorde) aboue the number of the ſandes of the Seas, my tranſgreſſions O Lord, are multiplyed, my offences are exceeding many*: And whereas there were ſo many thinges, that might ſome-what haue brideled thee, and made thee afraid of Almighty God, as the multitude of his benefits, and his

2. Cron 36.

his exceeding great goodneſſe and iuſtice: yet for all his benefites, thou wouldeſt neuer acknowledge him, nor for his goodneſſe loue him, nor for his iuſtice feare him, but vtterly forgetting all theſe thinges, and cloſing faſt thine eyes from beholding them, as one that had beene ſtarke blinde, thou haſt wilfully wallowed thy ſelfe in all kind of vices.

Now, if it had ſo beene, that the commodities & prouocations thou haddeſt to allure thee to ſinne, had beene great: then peraduenture thy offences might haue had ſome pretenced colour of excuſe. But what canſt thou ſay for thy ſelfe, ſeeing that euen for trifling matters of no importance, for childiſh toyes, yea, many times without any commodi-tie at all, thou haſt voluntarily ſinned, and (as it were) onely in meere contempt and deſpight of Almighty God? Other men when they ſinne, are wont to doe it with ſome feare and remorſe of conſcience, or at the leaſt, when the ſinne is committed, they are very ſorry for it. But thou perhaps haſt beene ſo blinde, and ſo inſenſible, that thou haſt commit-

ted

ted a thouſand ſinnes, without any kind of feare, or remorſe of conſcience, euen as thou hadſt thought that there had beene no God at all.

Or if thou haddeſt beleeued that there was a God, yet thy beliefe was like vnto theirs that ſaide: *Our Lord ſhall not ſee our doings, neither ſhal the God of Iacob vnderſtand them.* Pſal. 94.7.

This is one of the greateſt wickednesſes in all the World: for among thoſe ſixe thinges which (as Salomon ſaith) are abhord of Almighty God, one is, *To haue ſwift feet to run to doe wickedneſſe.* Prou. 6.18. That is, to haue facility and ſwiftneſſe, which the wicked haue in offending Almighty God.

Of the ſinnes and defects that a Man may fall into, after he is come to the knowledge of Almighty GOD.

Sect. II.

IN theſe, and many other ſinnes it is certaine that thou haſt fallen before thou kneweſt Almighty God. But after thou didſt com-

to the knowledge of him, (if happily thou haſt yet knowne him) deſire him that hee will a little open thine eyes, and thou ſhalt finde that euen ſtill for all this knowledge, there are many Reliques of the olde man, and many Iebuſees yet remaining in the Land of Promiſe, becauſe thou haſt dealt ſo fauourably with them, and haſt beene ſo well affected towards them Ioſhua 15. Iudges 1.

Conſider then, how in all things thou art full of defects; to wit, in thy duty towardes GOD, towardes thy Neighbour, and towardes thy ſelfe. Conſider how little thou haſt profited in the ſeruice of thy Creator, being ſo long a time as it is ſince hee called thee. Conſider how liuely thy paſſions are, euen yet vnto this day. Howe little thou haſt increaſed in vertues, and how thou haſt continued euermore at one ſame ſtay, euen like an olde knotty tree that neuer thriueth: but rather perhaps thou haſt turned backwarde, foraſmuch as in the way of God, the not going forward, is a turning backward. At the leaſt wiſe conſider as touching thy feruour and deuotion of Spirite.

The not going forward in the way of God, is a turning backward.

Is

Is it well (troweſt thou) that thou art now very farre off from that feruent deuotion, which peraduenture thou haſt had in times paſt?

Conſider alſo howe little ſorrow thou haſt had for thy ſinnes, and how little loue, feare, and hope, thou haſt had in Almighty GOD. Thy little loue towards him, is ſeene by the little pains thou haſt taken for his ſake. Thy little feare is perceiued by thy manifolde ſins thou haſt committed againſt him. Thy little confidence and truſt in him, is euidently declared in the time of tribulation, by the great raging ſtormes and troubles of minde which thou ſufferedſt in the tempeſt, for that thou haſt not perfectly ſtayed and ſetled thy hart with the Anchor of Hope.

Furthermore, conſider howe euil thou haſt anſwered to his Diuine inſpirations, how vnwillingly thou haſt ſhewed thy ſelfe to receiue the light of Heauen, howe thou haſt grieued the holie Ghoſt, and ſuffered him to cry and call vppon thee ſo oftentimes in vaine. For in that thou art loth to gain-ſay thine owne wil; thou doſt gain-ſay and reſiſt the wil

Ephe. 4. 30.

Wee muſt ſerue God.

ill of Almighty GOD He calleth ee one way, and thou followeſt an ther. Hee would haue thee to ſerue im in one work, and thou wilt ſerue im in another worke. according to his will, & not according to our owne will.

And although thou ſeeſt cleerelie hat the will of Almighty GOD is, et it happily thine owne will bee ſet n the contrary, thou ſerueſt him in ch thinges as thine owne will ly-eth, and not in ſuch thinges as hee ould haue thee to ſerue him. Hee eraduenture calleth thee to inward xerciſes, and thou turneſt to thoſe at be outward. Hee calleth thee to rayer, and thou giueſt thy ſelfe to eading His will is that thou ſhoul-eſt firſt attend to thine owne ſoules ealth, before any others; but thou rgetteſt thy ſelfe, and ſetteſt aſide ine owne profit, to profite others: hereupon it commeth to paſſe, that ou doſt neither profit thy ſelfe nor em.

To conclude, as often as thy will is ntrary to the will of Almighty od, thine alwaies preuaileth, and is e Conqueror, and the will of Al-ighty God hath the ouerthrow.

And if perhaps thou do any good worke,

How to examine the defects and imperfections of thy good workes.

worke (good Lord) how many defects are there intermingled therein? If thou be giuen to Prayer, how oftentimes art thou diſtracted, heauy, irkeſome, drowzy, & ſlothfull: without any reuerence to the Maieſty of Almighty God, vnto whom thou ſpeakeſt? And thou thinkeſt the time of prayer very long and tedious vnto thee, and art neuer in quiet vntil thou haſt giuen it ouer, that thou mayeſt attend to thy other buſineſſe, that be more agreeable to thy taſt & liking.

Nowe, when thou doſt any other good worke, ô with what coldneſſe and faintneſſe is it done? With howe many defects and imperfections is it fraighted? If this be certaine, that almigh.ty God looketh not ſo much to the ſubſtance of the good worke that is done, as to the intention where with it is doone, howe many good works (I pray thee) haſt thou done in ſuch ſort, as they paſſed away pure and cleane from duſt and chaffe, and that neyther vanity nor the World hath plucked at the leaſt one locke of wooll from them? How many haſt thou doone, mooued onely by the importunity of powers, or for cu-

ſtom

ſtome or manners ſake? How many haſt thou done onely in regarde of thine owne eſtimation and credite? Howe many for the pleaſing and liking of men, howe many onely to ſatisfie thine owne taſt and contentation? And how fewe haſt thou done ſincerely and purely for the loue of God, without hauing ſome kinde of vaine reſpect of the world?

Of want of duty toward thy Neighbour.

Now, if thou conſider how thou haſt doone thy duty towardes thy Neighbours, thou ſhall finde, that thou haſt neither loued them, as almighty God commandeth thee, nor been ſorry for their aduerſaries, as for thine owne, nor indeuoured to helpe them in their troubles, neyther yet haſt thou had ſo much as euen pitty and compaſſion vppon them: yea, peraduenture, in ſteade of taking compaſsion vppon them, thou haſt diſdained and grudged at their doings, though it be certaine, that true iuſtice taketh pitty and compaſsion, and falſe and counterfeit iuſtice diſdaine and indignation. At the leaſt, as touching that bonde of loue which the Apoſtle ſo oftentimes requireth of vs, commaunding vs to loue one

Ephe. 4 4.

another

another, as members of one ſame body, (ſith we be all partakers of one ſame ſpirit) conſider how far off thou haſt beene from hauing that loue. How oftentimes haſt thou omitted to relieue the poore to viſite the ſick, to helpe the Widdow, and to bee a protector and mediator for him that could do very little for himſelfe? Vnto howe many perſons haſt thou giuen offence with thy wordes, with thy deeds, & with thy anſwers? How oftentimes haſt thou preferred thy ſelfe before thy equals, deſpiſed thy inferiors, and flattered thy ſuperiors? Crowching and creeping downe like a ſilly Emmet to the one ſort, and ſtrouing and aduancing thy ſelfe very proudly like an Elephant to the others?

But now, if thou wilt take a view of thy ſelfe, and put thine hand into thine owne boſome, O how leprous ſhalt thou plucke it out againe, and what deepe feſtered woundes ſhalt thou finde within thee? How greene and liuely ſhalt thou finde within the rootes of pride, the loue of honour and eſtimation? The tickeling of vaine-glory, and hypocriſie priuily diſſem-

dissembled? Wherewith thou laboreſt to couer thy defectes, and wouldeſt gladly ſeem to be another manner of man, then in very deede thou art? What a louer art thou of thine owne worldly gaine and commodity, and of the pleasure and delights of thy flesh, whereunto oftentimes vnder the colour of neceſsity, thou dooſt not onely prouide, but alſo ſerue: thou dooſt not onely ſuſtaine it, but alſo pamper and cherriſh it with great delicates? Againe, if one of thine equals do but take the right hand of thee, or ſet his foot ſomewhat before thee, or ſit aboue thee at the Table, how quickly doe the rootes of enuy bud foorth and ſhew themſelues? And if another doe but a little touch thee in a point of eſtimation (good Lord) what a ſuddaine and furious cholerick rage doſt thou fall into.

But among all other euils, who is able to expreſſe the looſeneſſe of thy tongue, the lightneſſe of thy hart, the ſtubbornneſſe of thine owne will, and thy vnconſtancy in good purpoſes? How many waſt and voyde wordes doe yſſue from thy tongue? Howe

much vaine and needleſſe language, doſt thou fondly lauiſh out in a day? Howe much dooſt thou babble and talke to the derogation and hinderance of thy Neighbour, and to the praiſe & commendation of thy ſelfe? How ſildome times dooſt thou deny thine owne will, and giue ouer the pray, wherupon it feedeth, to fulfil either the will of Almighty God, or of thy neighbour?

It is neceſſary to haue the victory ouer our ſelues, if wee minde to be perfectly vertuous.

Conſider this point attentiuely, and thou ſhalt find that it is very rare and ſildome, that thou haſt obtained the victory ouer thy ſelfe, and thine owne peruerſe will: whereas in very deede, it was alwaies neceſſary for thee to haue this victory, in caſe thou mind to be perfectly vertuous.

Nowe, what ſhall I ſay of thy inconſtancy in thy good purpoſes, but (to cõclude in few words) that there is no wethercock that ſo lightly turneth with euery wind as thou dooſt, with the leaſt puffe of euery trifling occaſion that is offered vnto thee.

What elſe is all thy whole life, but very childiſh toyes, and (as it were) a weauing and vnweauing, purpoſing a thing in the morning, & breaking

it at Euening; yea, and ſometimes thou tarrieſt not ſo long, but changeſt and altereſt thy determinations, if not out of hand, yet in the very ſame houre. Now, what other thing is this, but to be like vnto that lunatike man mentioned in the Goſpell, whom the Diſciples of our Sauiour could not heale, nor that his diſeaſe was ſo great?

In like manner, the lightneſſe of thy heart, the fickleneſſe, mutability, vnſtedfaſtnes, & puſillanimity thereof are ſuch, as they can as hardly bee expreſſed. For it is manifeſt, that thy heart changeth and varieth into ſo many diuers ſhapes and formes, as there chanceth diuers occaſions and accidents vnto it euery houre of the day, and that without any firmenes or conſtancy at all. How ſoone it is diſtracted with euery trifling buſines? How lightly powreth it out all that it hath, and how little trouble and aduerſity, is able to vex and torment it; yea, and vtterly to ouerwhelme it?

To conclude, when thou haſt well examined and made thine account aright, and ſeeſt what thou

haſt, and what thou wanteſt, thou ſhalt ſurely find, that thou haſt good cauſe to be afraid, leaſt all that thou haſt, bee not onely a very deceit and a meere ſhaddow of vertue, and euen a falſe and counterfeite Iuſtice: for ſo much as thou haſt no more in thee, but a little taſt of Almighty GOD, which may perhaps ſauour more of the fleſh, then of the Spirit. And yet it may ſo be, that here-with thou thinkeſt thy ſelfe to be ſafe and ſecure: yea, peraduenture thou wilt not ſticke to ſay with the proud Phariſie; *That thou art not as other men be*: becauſe they haue not that taſte and feeling which thou haſt. Whereas on the other ſide, thou haſt the boſome of thy ſoule, full of ſelfe-loue, and of thine owne obſtinate will, and of all the other foule defectes and inordinate paſsions before mentioned. So that all the ſubſtance of this gay ſhew of vertue and goodneſſe, is no more in effect but to ſay Lord, Lord, and not to doe the will of our Lorde. This is to immitate the counterfeite Iuſtice of the Phariſies, and to bee that luke-warme man (to wit, neither hot nor cold) in

Luke 18. 11.

in the ſeruice of God, which is ſpoken of in the Apocalips, whom Almighty GOD vomiteth out of his mouth.

All theſe thinges (Chriſtian Brother thou oughteſt to conſider very diligently with thy ſelfe, and to direct this conſideration to this ende, that thou mayſt hereby procure ſorrow and griefe for thy ſins, & attaine to the knowledge of thine owne miſery: that by the one thou mayeſt deſire pardon of our Lord for thine offences paſt, and by the other vertue and grace, neuer to offend him any more.

Of the accuſation of a mans owne conſcience, and of the abhorring and contempt of himſelfe.

§. III.

AFter a man hath thus conſidred the multitude of his ſinnes, and ſeene himſelfe, how hee is on euery ſide loaden, and ouer-charged with the burthen of the ſame: his part is to humble himſelfe, and to haue as great a ſorrowe and compunction as

he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, hee may helpe himselfe with a very deuoute consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selues, hath these wordes.

Let vs consider my brethren, our owne great vilenes, and how greatly we haue offended Almighty GOD, and let vs humble our selues before him, as much as we can possibly. Let vs bee affraid to lift vp our eyes toward Heauen, and let vs strike our selues with the Publican in the Gospell, that Almighty God may take pitty and compassion vpon vs. Let vs enforce our selues, and take armes against our owne malice and wickednesse. Let vs become Iudges ouer our selues, and let euery one of vs say within himselfe; If our Lord hath beene so reprochfully handled for my sake, it hee haue suffered so great tormentes and most grieuous paines for the sins that I haue committed, why should not I abase and despise

Luke 18. 13.

1. Cor. 11. 31.

deſpiſe my ſelfe, being the very perſon that hath ſinned? GOD forbid that I ſhould euer preſume any thing more of my ſelfe, then of a moſt vile and filthy dunghill, whoſe horrible ſtench euen I my ſelfe cannot well abide. I am he that hath deſpiſed almighty God. I am hee that hath ſought meanes to crucifie him again vpon the croſſe: & me thinketh that all the whole frame of this World, cryeth out with open voyce againſt me, ſaying: This is he that hath offended and deſpiſed our common Lord. This is that wretched and vngratefull wretched Creature, that hath rather beene mooued with the guilefull baits of the deuil, then with the great benefits of Almighty God. This is hee that hath beene more delighted with the malice of the deuill, then with the bountifull goodneſſe and fauour of Almighty God. This is he, that could neuer be induced to vertue and goodnes, with the fatherly louing cheriſhings and entertainements of Almighty GOD, neither could he euer be made afraide with his dreadfull and terrible iudgementes. This is hee that hath (ſo much

much as lyeth in him) defaced the power, wiſedome, and goodneſſe of Almighty God, and brought them into contempt. This is he, that hath beene more afraide to offend a ſeely weake man, then the omnipotency of Almighty God. This is hee, that hath beene more aſhamed to commit a filthy acte before a rude Plowman of the Country, then before the preſence of Almighty God. This is he, that hath rather loued and choſen, to inioy a little ſtinking Dung and Mire; here upon the earth, then the euerlaſting chiefe felicity in the kingdome of Heauen. This is hee, that hath fixed his eyes vppon rotten and corruptible creatures, and vtterly neglected the Creator. What ſhall I more ſay? There is nothing ſo filthy, nothing ſo abhominable, that hee hath refrained to commit in the preſence of Almighty God, without hauing any reſpect or ſhame of ſo great a Maieſty. Wherefore all Creatures doe cry out after their maner againſt mee and ſay; This is that leud Caytife that hath abuſed vs all, for where as he ought to haue employed vs in the ſeruice and glory of our Creator,

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hee hath made vs ſerue the will and pleaſure of the Deuill: peruerting all ſuch thinges, to the iniury and reproch of the Creator, as he had created for his ſeruice.

His ſoule was beautified with the Image of God, and he hath disfigured this diuine Image, and cloath'd it with our vile Image and likeneſſe. He hath been more earthly then the earth it ſelfe, more ſlippery then the water, more mutable then the wind, more enkindled in his appetites then the fire, more hardned then the very ſtones, more cruell againſt himſelfe then the wilde beaſts, more ſpitefull and venomous againſt others, then the very Cockatrice. What neede I to vſe many words? He hath neither feared Almighty God nor made account of men, and therefore he hath caſt abroad his poyſon (as much as in him lay) vppon many perſons, alluring them to beare him company in his ſins and wickednesſes. He hath not beene content, to be himſelfe alone iniurious, and reproachfull againſt Almighty God; but woulde haue many others alſo, to be partakers and companions with him, in

his ſinfull, wicked, and iniurous doings. Now, what ſhall I ſay of his other abhominable naughtines? His pride hath beene ſo great, that he would not be ſubiect vnto almighty GOD, nor ſubmit his Necke vnder the ſweet yoke of his obedience, but would rather liue as hee himſelfe thought beſt, and fulfill his owne wil in each point, rebelling (ſo much as lay in him) againſt almighty God. If Almighty God did not fulfill his appetites and deſires, or if he ſent him any troubles or aduerſities, hee was in as great an anger and rage againſt him, as he would haue beene againſt one of his Seruants. In all his doings hee would be praiſed, as well in the wicked as in the good, as though he had beene Almighty God himſelfe, to whom onely it appertaineth to bee prayſed in all his workes, for as much as all that hee doth is good, or ordained to goodneſſe. What ſhall I ſay more? He hath bin more proud (in ſome degree) then Lucifer, more preſumptuous then Adam; for they being (as they were) full of clearnes and beauty, had ſome motiue, and prouocations to preſume of themſelues,

ſelues, but this vngracious ſinful Caytife, being in very deed a filthy and ſtinking Dunghill, what ſhould moue and prouoke him to eſteeme himſelfe in any reſpect. Al creatures doe therefore iuſtly cry out againſt me, and ſay, Come, let vs deſtroy this wicked ſinfull wretch, that hath done ſuch great wrong and villany to our Creator. The Earth ſaith, why do I beare him? The water ſaith, why do I not drowne him? The Ayre ſaith, why do I giue him breath? The Fire ſayth, Why doe I not burne him? Hell ſayth, Why doe I not ſwallow him vp and torment him? Alaſſe, alas, miſerable wretch that I am, what ſhal I doe? Whether ſhal I go, ſeeing all thinges are in Armes againſt mee? Where ſhall I hide my ſelfe? Who ſhal receiue me, ſeeing I haue offended al thinges? Almighty God I haue deſpiſed, the Angelles I haue made angry, the Saintes I haue diſhonoured, Men I haue offended and ſcandalized, and all creatures I haue moſt wickedly abuſed.

But to what ende doe I make ſo long a diſcourſe? For in that I offended the Lord & creator of al things.

I haue alſo offended all creatures together in him. I know not therefore, poore wretched ſinful Caytife that I am, whether I may go, foraſmuch as I haue made al things to become my enemies. Among all the things that I ſee about me, I can find nothing that will take my part, inſomuch that euen mine owne very conſcience barketh againſt mee, and all my bowels doe accuſe me, and rent me in pieces. Wherefore, I will weepe continually, I will lament my wretchednesſe, like a poore miſerable creature, I wil neuer ceaſe weeping, ſo long as I liue in this vale of miſery. I will expect, if (perhaps) my moſt merciful Sauiour will vouchſafe to turne his pittifull eyes towardes me. I will caſt my ſelfe downe at his feete, and with all the humility and ſhame that I can, I wil ſay vnto him, ô Lord, I am that great euemy of thine, which in preſence of thy Diuine eyes, haue committed moſt wicked and abhominable offences, I acknowledge my ſelfe to be guilty here before thee, I confeſſe my wickednesſe to bee ſo great, that although I alone ſhould ſuffer all the paines & torments, that both

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the Deuils and damned perſons doe ſuffer in Hell, yet ſhould I not be able with all this, to make a ſufficient ſatisfaction for all that which my ſinnes haue deſerued. Wherefore, I beſeech thee (O Lorde) to caſt the cloake of thy mercy vppon mee, thy poore, wretched, and ſinfull creature, and let the greatneſſe of thy goodneſſe ouercome and couer my wickedneſſe. Let the moſt ſweet louing Father reioice, at the comming home againe of his prodigall ſonne. Let the good Shepheard reioyce at the recouery of his loſt Sheepe. Let the pitifull Woman reioyce at the finding of her loſt Goate. O howe happy and ioyfull ſhall that day bee, when thou ſhalt caſt thy Armes about my Necke, and giue mee the ſweete kiſſes of peace. Howbeit, to obtaine this gracious benefit, I know nowe what I will doe, I will take Armes againſt my ſelfe, and I will bee more cruell and rigorous againſt my ſelfe, then any other: I will afflict and punniſh my ſelfe all manner of wayes, with labours and paines and I will deſpiſe my ſelfe, as a moſt ſtinking and filthy Dunghill:

yea,

yea, I will reioyce whensoeuer I shal be dispised and dishonored, howsoeuer the same shall happen vnto me. I will bee glad also, when my shame shall be discouered and published abroad.

And because I alone am not sufficient to abhor & despise my selfe, I will ioyne all creatures in the whole world vnto me, and will desire to be punished and despised by euery one of them, for so much as I haue despised the Creator of them all. This shall be vnto me a treasure, which I will very earnestly desire; namely, to heape paines and despightes against my selfe, and to loue them with harty affection, that shall help me herein. All the consolations and honours of this life shall bee a torment vnto mee, and I will account them all to be my most deceitfull and flattering enemies. I beleeue assuredly, that in case I shal do thus, I shal prouoke al thinges (notwithstanding I haue offended them) to take pitty and compassion vppon mee: and that these creatures which before cryed out against me will now after their manner, pray and intreat in my behalfe.

Where-

Wherefore, I am contented, that all diſhonors, reproaches and punniſhments doe runne vpon me on euery ſide, ſo that by thē I may be brought to my moſt ſweet & mercifull Lord. And as for all honour, pleaſure, and delight, they ſhall be baniſhed away quite from me, inſomuch as the very names of them ſhall no more bee heard in my houſe. In all thinges I will ſeeke nothing elſe, but onely the honor of my Lord God, & the contempt and confuſion of my ſelfe.

Hitherto of the wordes of that Auncient and godly Father, which will vndoubtedly bee a very great helpe vnto him, that ſhall deuoutlie meditate vpon them, to procure and ingender in him, theſe foure notable affections: To wit, 1. Sorrowe for ſin. 2. The feare of God. 3. A holy hatred of himſelfe And 4. A deſire to bee contemned and deſpiſed for Gods ſake.

Of the firſt affection proceedeth repentance, which waſheth away all our ſinnes paſt.

In the ſecond is contained the feare of God, which excludeth al ſins that are to come.

By

By the third, is obtained a hatred of himſelfe, againſt the loue of himſelfe.

And by the fourth, is obtained true humility, againſt the deſire of the glory of the world.

Whoſoeuer is deſirous to obtaine theſe foure vertues, muſt exerciſe himſelfe in theſe and ſuch like conſiderations. But eſpecially heereby is obtained, this holy hatred of a mans ſelfe, whoſe office is, not onely to eſchewe the cherriſhings and delicacies of the body, and to procure to himſelfe paines and labours, but alſo much more, to deſpiſe all manner of dignity, honour, and eſtimation of the World, and to loue all kinde of contempt and diſhonour for Gods ſake. And this affection appertaineth properly vnto humility, which is a very inward and harty contempt, of our ſelues: which contempt, commeth of the true knowledge of our ſelues, & of the conſideration of our owne ſinnes.

What effectes are cauſed, by hauing a holie hatred & contempt of a mans ſelfe.

I ſpeake this to the intent, that ſuch as bee louers of true humility, may vnderſtand, that out of this very ſame Fountaine, from whence

that

that water is drawne, that may cauſe in vs an hatred and abhorring of our ſelues, is that other water drawne alſo, that ſuſtaineth and watereth the Tree of true humility, out of which Tree all vertues do ſpring.

All vertues do ſpring out of humility.

¶ Medition for Tūeſday Morning.

℣ *Of the miſeries of this life.*

This day thou haſt to meditate vppon the condition and miſeries of this life, that thou maiſt by them vnderſtand, how vain the glory of this world is, ſteing it is built vpon ſo weake a foundation: and howe little account a man ought to make of himſelfe, being (as he is) ſubieſt to ſo many miſeries.

NOW for this purpoſe thou haſt to conſider firſt, of the vileneſſe of the Originall and birth of man: to wit, the matter where-

of

of hee is compounded; the manner of his conception; the greefes and paines of his birth; the frailty & miſeries of his body, according as hereafter ſhall be entreated. Then thou haſt to conſider the great miſeries of the life that he liueth in, and chiefely theſe ſeaues.

1. *Of the ſhortneſſe of this life.*

Pſalme 90.10. FIrſt, conſider how ſhort this life is, ſeeing the longeſt tearm thereof paſſeth not threeſcore and tenne, or fourſcore yeares. For all the reſt, (if any mans life bee drawne a little longer) is but labour and ſorrowe. And if thou take out of this the time of our infancy, which is rather a life of beaſtes then of men, and withall, the time that is ſpent in ſleeping, at which time we haue not the vſe of our ſenſes and reaſon: thou ſhalt finde, that our life is a great deale ſhorter thē it ſeemeth vnto vs. Beſides all this, if thou compare this life, with the eternity of the life to come, that endureth for euermore, it ſhall ſcarcely ſeeme ſo much as a minute. Whereby thou mayſt perceiue,

ceiue, how far out of the way thoſe perſons are, who to enioy the little blaſt of ſo ſhort a life, do hazzard to looſe the quiet reſt of the bleſſed life to come, which ſhall endure euerlaſtingly.

2. *Of the vncertainety of our life.*

SEcondly, conſider how vncertain this life is (which is another miſery beſider the former) for it is not onely of it ſelfe very ſhort, but euen that very ſmall continuance of life that it hath, is not aſſured, but doubtfull. For how many (I pray thee) do come to the age of thoſe threeſcore & ten, or foureſcore years which we ſpeake of? In how many perſons is the web cut off, euen at the firſt, whē it is ſcarely begunne to bee wouen? how many do paſſe away out of this World, euen in the flower, as they tearme it of their age, and in the very bloſſoming of youth? *Yee know not* (ſaith our Sauior) *when our Lord will come, whether in the Morning, or at Noon-day, or at midnight, or at the time of the Cocke-crowing.* That is to ſay, yee know not whether hee will come

come in the time of infancie, or of child-hood, or of youth, or of age.

For the better perceiuing of this point, it ſhall bee a good helpe vnto thee to call to minde, how many of thy friendes and acquaintance are dead, and departed out of this world; and eſpecially remember thy Kinſfolke, thy companions and familiars; and ſome of the worſhipfull and famous perſonages of great eſtimation in this World, whom death hath aſſaulted and ſnatched away in diuers ages, and vtterly beguiled and defeated them, of all their fond deſignements and hopes.

I knowe a certaine man that hath made a memoriall, of all ſuch notable perſonages as he hath known in the World, in all kinde of eſtates, which now are dead: and ſomtimes hee readeth their names, or calleth them to minde, and in rehearſall of euery one of them, he doth briefely repreſent before his eies, the whole tragedy of their liues, the mockeries and deceipts of this world, and with al the concluſion and end of all worldly things. Whereby hee vnderſtandeth, what good cauſe the Apoſtle had

had to ſay, that the *figure of this world paſſeth away*. In which wordes, hee giueth vs to vnderſtand, how little ground and ſtay the affaires of this life haue: ſeeing hee would not call them very thinges indeede, but onely figures and ſhewes of thinges, which haue no beeing, but onely an appearaunce, whereby alſo they are the mote deceitfull. 1. Cor. 7. 13.

3. *Of the frailety and brickleneſſe of this life.*

THirdly, conſider how fraile and brickle this life is, and thou ſhalt find that there is no veſſell of glaſſe ſo fraile as this is; inſomuch, as a little diſtemperature of the ayre, or of the ſunne, the drinking of a cup of cold water, yea, the very breath of a ſicke man, is able to ſpoile vs of our life: as we ſee by daily experience of many perſons, whom the leaſt occaſion of all theſe that we haue here rehearſed, hath been able to end their liues, and that euen in the moſt flouriſhing time of all their age.

4. *Of*

4. Of the mutability of this life.

FOurthly, consider how mutable and variable this life is, and how it neuer continueth in one selfe-same stay. For which purpose, thou must consider the great and often alterations and changes of our bodyes, which neuer continue in one same state and disposition. Consider likewise, how farre greater the changes and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, and bee continually altered and tossed with diuer winds and surges of passions, that do disquiet and trouble vs euery houre. Finally, consider how great the mutation in the whole man is, who is subiect to all the alterations of Fortune, which neuer continueth in one same beeing, but alwayes turneth her wheele, and rowleth vppe and downe from one place to another. And aboue all this, consider howe continuall the mooning of our liues is, seeing it neuer resteth day nor night, but goeth alwaies, shortning frō time to time, and consumeth it selfe like as a garment doth with vse, and approcheth euery

euery houre neerer and neerer vnto death.

Now, by this reckoning, what els is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at noon day, and at euening is cleane dryed vp? This verie compariſon maketh the Prophet in the Pſalme, where he ſaith; *The morning (of our infancy) paſſeth away like an hearb, it bloſſometh in the morning, and ſuddainely fadeth away, and at euening it decayeth and waxeth hard, and withereth away.* Pſalme 90. 6.

5. *Of the deceitfulneſſe of this life.*

FIftly, conſider how deceitfull our life is, which peraduenture, is the worſt property it hath, for by this meane it deceiueth vs, in that being in very deede filthy, it ſeemeth vnto vs beautifull, and being but ſhort, euery man thinketh his owne life wil be long; and being ſo miſerable (as it is indeed) yet it ſeemeth ſo amiable, that to maintaine the ſame, men will not ſtick to runne through all dangers, trauels & loſſes (be they neuer ſo great.) Yea, they will not ſpare

ſpare not to doe ſuch things for it, as whereby they are aſſured to be damned for euer and euer in hell fire, and to looſe life euerlaſting.

6. How that little time we haue to liue, is alſo ſubiect to many miſeries, both of body and mind.

SIxtly, conſider howe beſides this that our life is ſo ſhort, (as hath beene ſaide) yet that little time wee haue to liue, is alſo ſubiect vnto diuers and ſundry miſeries, as well of the minde as of the body: inſomuch as all the ſame being duely conſidered and laid together, is nothing elſe but a vale of teares, and a maine ſea of infinite miſeries.

S. Ierom declareth of Zerxes, that moſt mighty king (who threw down Mountaines, and dryed vp the Seas) that on a time hee went vppe to the toppe of a high hill, to take a viewe of his huge Army, which hee had gathered together, of infinite numbers of people: and after he had well viewed and conſidered them, it is ſaid that he wept, and being demanded the cauſe of his weeping, hee aunſwered and ſaide; I weepe be-

cauſe

cause I consider, that within these hundred yeares, there shall not one of all this huge Army, which I see heere present before mee, be left aliue. Whereupon S. Hierom sayth these words; O that we might, saith hee, ascend vp to the toppe of some Tower, that were so high, that wee might see from thence all the whole Earth vnderneath our feete: from thence shouldest thou see the ruines and miseries of all the world.

Thou shouldest see Nations destroyed by Nations, and Kingdomes by Kingdomes. Thou shouldest see some hanged, & others murthered; some drowned in the Sea, others taken prisoners. In one place, thou shouldest see marriages and mirth, in another, doletull mourning & lamentation. In one place thou shouldest see some borne into this world, & carried to the Church to bee christened, in another place thou shouldest see some others dye and carried to the Church to bee buried. Some thou shouldest see exceeding wealthy, and flowing in great aboundance of landes and riches, and others again in great pouerty, & begging

ging from doore to doore.

To be ſhort, thou ſhouldeſt ſee not onely the huge army of Xerxes, but alſo al the men, women and children of the world, that be now aliue, with in theſe few yeares to end their liues, and not to be ſeene any more in this world.

7 Of the external diſeaſes and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

CONſider alſo the diſeaſes and calamities that may happen to mens bodies, and withall, all the afflictions & cares of the mind. Conſider likewiſe, the dangers and perrils that be incident, as wel to all eſtates, as alſo to all the ages of Men, and thou ſhalt ſee very euidently, the manifold miſeries of this life. By the ſeeing whereof, thou ſhalt perceiue how ſmall a thing all that is, that the World is able to giue thee, and this conſideration may cauſe thee more eaſily to deſpiſe and contemne the ſame, and all that thou mayſt hope to receiue from it.

Of

8. *Of Death.*

AFter all theſe manifold miſeries & calamities, there ſucceedeth the laſt miſery, that is Death, which is, as well to the body as to the ſoul, of all terrible things the very laſt and moſt terrible. For the body ſhall in a moment bee ſpoyled of all that it hath, and of the ſoule there ſhal then bee made a reſolute determination, what ſhall become of it for euer and euer.

¶ *The ſecond Treatiſe, contayning a conſideration of the miſeries of Mans life: wherein the former Meditation is declared more at large.*

HOw great the miſeries are, that the nature of mankinde is ſubiect vnto by reaſon of ſinne, there is no tongue able to expreſſe. And therefore Saint Gregory ſaide very well, that only our two firſt Parents, Adam and Eue, who knew (by experience) the Noble condition and

ſtate wherein Almighty God created Man, vnderſtood perfectly the miſeries of Man. Becauſe, they calling to minde the felicity and proſperous eſtate of that life which they had once enioyed; ſawe more clearely, the miſeries of the baniſhment, wherin they remained through ſinne.

But the Children of theſe our two miſerable Parentes, as they neuer knew what thing proſperity & good hap was, but were alwayes foſtered and brought vp in miſerie; ſo they knew not what thing miſery is, becauſe they neuer knew what proſperity was; yea, many of them are (as it were) perſons in a meere frenzy, ſo farre voide of ſence, as they would (if it were poſsible) continue perpetually in this life, and make this place of banniſhment their Country: and this priſon their dwelling houſe; becauſe they vnderſtand not the miſeries.

Wherefore, like as they that are accuſtomed to dwell in places of vnſauory and ſtinking ayre, doe feele no paine nor trouble of it, by reaſon of the cuſtome and vſe they haue

thereof:

thereof: euen so these miserable persons vnderstand not the miseries of this life, because they are so invred and accustomed to liue in them.

Now, that thou maist not likewise fall into this foule deceipt, nor into other greater inconueniences that are wont to follow hereof, consider (I pray thee) with good attention, the multitude of their miseries, and before all other, consider and weigh the miseries that are in the first beginning and birth of a man, and afterwardes, the condition and life that he liueth.

¶ *Of the Originall and birth of Man.*

TO beginne the matter therefore at the very Originall, consider first, of what matter mans body is compounded, for by the worthines or basenes of the matter, oftentimes the condition of the work is known. The holy Scripture saith, that Almighty GOD created man of the slime or Dirt of the Earth. Now of all the Elements, Earth is most base and inferiour: and among all the parts of the earth, slime is most base Genesis 2.7.

and vile. Whereby it may appeare, that Almighty GOD created man of the moſt vile and baſeſt thing of the World. In ſo much, as euen the Kings, Emperors, and Popes, be they neuer ſo high, famous, and royall, are euen ſlime and Dirt of the earth. And this thing vnderſtoode the Egyptians right well, of whom it is written, that when they celebrated yearely the Feaſt of their Natiuitie, they carryed in their handes certaine hearbes that grow in mire and ſlimy ditches, to ſignifie thereby the likeneſſe and affinity that men haue with weedes and ſlimy Dirt: which is the common father both to weedes and to Men. Whereof, if the matter of which we are made, be ſo baſe and vile whereof art thou ſo proud thou duſt and Aſhes? Whereof art thou ſo lofty thou ſtinking weed and dirty ſlime.

Slimy dirt the common Father both to weeds & men.

Nowe, as concerning the manner and workemanſhip, where with the work of this matter is ſo wrought, it is not to bee committed to wryting, neither yet to be conſidered vppon, but to be paſſed ouer with ſilence & cloſing vp our eies, that wee behold

not

not ſo filthy a thing as it is. If men knew how to be aſhamed of a thing whereof in reaſon they ought to be aſhamed, ſurely they would be aſhamed of nothing more, then to conſider the manner howe they were conceiued. Concerning which point, I will touch one point only, and that is, that whereas our merciſull Lord and Sauiour came into this World, to take vpon him all our miſeries for to diſcharge vs of them: onely this was the thing which he would in no wiſe take vpon him.

And where as he diſdained not to be buffeted and ſpitted vpon, and to be reputed for the baſeſt of al men: onely this he thought was vnſeemely, and not meete for his Maieſty, to wit, if hee ſhould haue beene conceiued in ſuch manner and order as men are. Now, as touching the ſubſtance and foode, where-with mens bodies are nouriſhed, before they be borne into this Worlde, it is not ſo cleane a thing, as that it ought once to bee named. No more ought a number of other vncleane thinges, that are daily ſeen at the time of our birth.

Of the birth of man, and of his first entry into this world.

LEt vs now come to the birth of man, and his first entry into the World. Tell me (I pray thee) what thing is more miserable, then to see a Woman in her trauell, when shee briogeth forth her Childe? O what sharpe agonies and bitter pangs doth shee feele? What painefull tossinges and throwes doth shee make? What dangerous gripes and quames is she in? what pittifull skrikes and groans doth she vtter? I omit here to speak of many monstrous, strange, and ouer-thwart birthes. For if I shoulde make rehersall of them, I should neuer make an end. And yet (all this notwithastoding) when the silly creature commeth into the Worlde, it commeth (God wot) weeping and crying, poore, naked, weak, and miserable, it is very destitute, and in necessity of all things, and vnable to do any thing.

Other liuing thinges are borne with shooes vpon their feet, and apparrell vpon their backe, some with wooll, other with scales, others with fea-

feathers, others with Leather, others with ſhelles; inſomuch as the verie Trees come foorth couered with a rinde or bark, yea and ſometime for fayling, they be double barked, only Man is borne ſtarke naked, without any other kinde of garment in the world but onely a skin, which is all riueled, foule and loathſome to behold, wherein hee commeth lapped at the time of his birth. With theſe ornaments creepeth he into the Worlde, who after his comming, groweth vnto ſuch fond ambition & pride, that a whole world is ſcarcely able to ſatisfie him.

Moreouer, other liuing thinges at the very hour of their comming into the World, are able immediatly to ſeeke for ſuch thinges as they ſtand in neede of, and haue ability to doe the ſame. Some can goe, others can ſwim, others can fly: to bee ſhort, each of them is able (without any inſtructer) to ſeeke for ſuch things as it hath neede of: onely man knoweth nothing, neyther is able to doe any thing, but muſt of neceſſity be carried in other folkes armes. How long time is it before he can learne to go?

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and yet he muſt begin to crawle vpon all foure, before he can goe vpon two. Howe long time is it before he can ſpeake ſo much as one word? And not onely before he can ſpeake, but alſo before hee can tell how to put meate into his owne mouth, vnleſſe ſome others do help him?

Man weepeth ſo ſoone as he is borne into this world, but he laughes not vntill forty daies after his birth,

One thing I muſt confeſſe he can doe of himſelfe, (that is) he can cry and weepe. This is the firſt thing he doth, and this is the onely thing hee can doe without any teacher. And although he can alſo laugh of himſelfe, yet can he not doe it before he be forty daies old; notwithſtanding, that hee is euermore weeping from the firſt houre of his comming into the world. Whereby thou maiſt vnderſtand, how far more prompt and ready our nature is to puling & weeping, then to ioy and mirth.

O meete follie and madneſſe of men, (ſayth a wiſe man) who of ſo poore, naked and baſe beginning, do perſwade themſelues, that they are borne to be proud.

Of the body of Man.

NOw, as cõcerning the very body of man (wherof men eſteem themſelues ſo much, and take ſuch a vaine conceit) I would thou ſhouldeſt conſider with indifferent eyes, what our bodyes are in very deede, how gay and beautifull ſoeuer they appeare to our outward ſight. Tell mee (I pray thee) what other thing is the body of man, but onely a corrupt and taynted Veſſell, which incontinently ſowreth and corrupteth whatſoeuer liquor is powred into it? What other thing is a mans body, but onely a filthy Dunghill, couered ouer with Snow, which outwardly appeareth white, and within is full of filth and vncleanenes? what muckhill is ſo filthy? What ſinke auoydeth ſuch foule and filthy geare out of all his Channels, as a mans body dooth by ſeuerall meanes and wayes? The trees, the hearbes; yea, and certaine liuing beaſtes alſo, doe yeeld out of thē very ſweet and pleaſant ſauours, but man yeeldeth and auoydeth from him, ſuch loathſome and foule ſtinking ſtuffe, as hee ſeemeth

meth truely none other thing, but onely a fountaine of all ſluttiſhneſſe and filthineſſe.

Plotinus. It is written of a great wiſe Philoſopher called Plotinus, that hee was aſhamed of the condition and baſeneſſe of his body, inſomuch, as hee was very vnwilling to heare any talke of his lynage and petigree: neither could he euer bee induced with any perſwaſions, to giue his conſent, that any ſhoulde portraite him out in picture, ſaying, that it was ſufficient, that hee himſelfe carryed with him all the daies of his life, a thing ſo filthy, and ſo vnworthy the noblenes of his ſoule, although hee were not bound to leaue behinde him a perpetuall remembrance of his own diſhonour.

Iſidorus. It is written alſo of Iſidorus, that vppon a time whilſt he was at meat, he was not able to refrain from weeping, and being demaunded why he wept, hee aunſwered: I weepe, becauſe I am aſhamed to be heere feeding vppon the corruptible meat of beaſtes, whereas I was created to be in the company of Aungels, and to feed vpon heauenly food with them.

Of

¶ *Of the miſeries and conditions of this life, and firſt of the ſhortneſſe of the ſame.*

Sect. I.

AFter this, conſider the great & manifold miſeries of mans life, and eſpecially theſe ſeauen; to wit, how ſhort this life is: how vncertain; how fraile; howe inconſtant; howe deceitful; and finally, how miſerable it is; this done, thinke vpon the ende hereof, which is death.

Conſider then firſt of the ſhortnes of our life, which thing the holy man Iob conſidered when he ſaid; *O Lord the daies of man are very ſhort, & thou knowſt the number of the monthes that he hath to liue.* Of the ſhortnes of our life. Iob. 14. 5.

Wee ſee at this day what a great matter it is, for one to liue threeſcore and tenne, or foureſcore yeares. and this is commonly the ordinary race of mans life; inſomuch as when they liue ſo long, they account themſelues not to be euill dealt withall, as they Pro-

Prophet ſignifieth, when hee ſayth:

Pſal. 90. 10. *The daies of man are at the vttermoſt but threeſcore and tenne yeares, and if the ſtrongeſt doe reach to foureſcore, all that followeth, is but labour and griefe.*

Now, if thou wilt deuide this account in partes, and not reckon it thus in a groſſe ſumme, it ſeemeth vnto mee, that thou canſt not well reckon the time of our Infancy for any part of our life, and much leſſe the time that is conſumed in ſleepe, becauſe the life of infancy, when we are not as yet come to the vſe of reaſon (which onely ſheweth vs to bee men) cannot wel be called the life of men, but rather the life of beaſts: euen as it were the life of a yoũg goat, that goeth heere and there skipping & leaping; eſpecially, becauſe we ſee that in all that age, there is nothing eyther learned or doone, that may well beſeeme the dignity of a man.

The time of infancy.

Nowe, as touching the time that is ſpent in ſleepe, I ſee not howe it may be called the time of life, ſeeing the principall part of our life is, to haue the vſe of our ſences & reaſon, which as then both the one and the other

The time conſumed in ſleep

other are ſuſpended in vs, and (as it were) dead. And therefore a certaine Philoſopher ſaid, that in the halfe of a mans life, there is no difference betweene the happy man and vnhappy, for ſo much as during the time of ſleepe, all men are equall, becauſe they bee then (as it were) dead. It is cleare, that if a King ſhould be detained as a priſoner for the ſpace of one or two yeares, we cannot ſay and ſay truely, that hee raigned during that time, ſeeing he enioied not that kingdome, nor gouerned the ſame like a King. How then can it be ſaide, that a man liueth whilſt hee ſleepeth, ſeeing during that time, the ſigniory and vſe of his reaſon, yea, and of his ſences alſo, by which he liueth, ſtand as it were in ſuſpence?

For this cauſe, a certaine Poet termed ſleepe, the Cozin Germane of death. And another called it the brother of death, for the likenes and reſemblance which he perceiued to be betweene the one and the other.

Now then, if ſo great a part of our life be ſpent in ſleepe, what a great part is that wherein it cannot be ſaid that we doe liue at all? And if it be

the

the cõmon custome of men to sleep the third part of the day and night, which is eyght whole houres, (although there be a great sort that do not content themselues therewith) it followeth by this account, that the third part of our life is consumed in sleepe: and so consequently, that during that time, wee doe not liue. So that heereby thou mayest perceiue, what a great part of our short life is spent in sleepe euery day. This account therefore beeing thus made, (which vndoubtedly is a very true account) howe much is that remaineth of a mans very life indeed, euen of such I meane as liue longest?

The third part of our life is consumed in sleepe.

Certainely, that Phylosopher had very great reason to doe as hee did, who beeing demaunded what hee thought of the life of man, turned himselfe about before thẽ that made the demaund, and suddainely departed out of their sight: giuing them thereby to vnderstand, that our life is no more but onely a torne about, and of short continuance.

Our life is no more but (as it were) the shooting of a starre, that passeth at a tryce, and flasheth quickly away

and

and within a little while after, euen that very signe that was left behind, vanished out of sight also. For within very few dayes after a man is departed out of this life, the very remembrance of him dyeth with his life, be the personage neuer so great or honourable. To conclude, this life seemed so short to many of the auncient Wisemen, that one of them termed it a dreame, and another (not contented therewith,) calleth it the dreame of a shaddowe: seeming to him, that is was ouer-much to call it the dreame of a true thing indeede, being (as he thought it) none other then a dreame of a vaine and friuolous thing.

To compare this small remnant of our life with the life euerlasting that is to come. Eccle. 18. 8.

Againe, if wee compare the small remnant of this life that wee heere liue, with the life to com, how much leesse will it yet appeare? Syrach saith very well, *If the number of a mans daies be an hundred yeares, it is very much.* Now, what is all this, (beeing compared with the life euerlasting) but as it were a drop of water compared with all the whole Sea? And the reason heereof is euident, for if a Starre (which is farre greater then

then al the whole earth) being compared with the reſt of Heauen, ſeemeth ſo ſmall a thing; howe ſmall ſhall this preſent life (which is ſo ſhort) ſeeme to be, beeing compared with the life to come, which ſhal neuer haue ende? And if (as the Aſtronomers affirme) all the whole Earth in compariſon of Heauen, bee but (as it were) a litle pins point, becauſe the ineſtimable greatneſſe of the Heauens, cauſeth it to ſeeme ſo ſmall a thing, what ſhall this little puffe of our ſhort life ſeeme to be, if it bee compared with life euerlaſting, which is infinite, vndoubtedly it will ſeeme nothing at all? For if a thouſand yeares in the ſight of almighty God, bee no more but as it were yeſterday, which is now paſt & gone, what ſhall the life of one hundred yeares ſeeme to be, but onely a very nothing?

And thus it ſeemeth to the damned perſons, when they make compariſon between this life, which they haue left behinde them, with the eternity of the torments which they ſhall ſuffer for euermore. As they themſelues do confeſſe in the booke

of

of wiſedome, in theſe words: *What hath our pride auailed vs, and the pomp of our riches? All theſe things are paſt away, as it were a ſhaddow that flieth, and as one that rideth ſwiftly in poſt, or as the Ship that paſſeth by the Waters, & leaueth no ſigne where it hath gone: or as an arrow ſhot at a certaine marke, which ſo ſoone as the ayre hath once opened & made him his way, forth with it cloſeth it vp againe, and it is not knowne which way it went. Euen ſo it fareth with vs, for at that verie inſtant when we were borne, we began to decay, and haue left no memory or ſigne of vertue behind vs.*

Conſider then how ſhort all the time of this tranſitorie life ſhall ſeeme then to all thoſe miſerable damned wretches: ſeeing they doe plainely confeſſe, that they liued not at all, but that ſo ſoone as they were borne, forth-with they beganne to fade and vaniſh away. Now if this be ſo, what greater folly or madnes can bee imagined, then that a man, for the enioying of this ſhort dream of ſo vaine pleaſures and delightes, ſhould go to ſuffer euerlaſting damnation

nation and tormentes in hell fire for euer and euer? Furthermore, if the time & ſpace of this life be ſo ſhort, and the life to come ſo long; to wit, euerlaſting: what meere folly is it to take ſo great labour and paine, to prouide ſo many thinges for this life being ſo ſhort, and not to make any prouiſion at all for the life to come, which is ſo long, that it ſhall neuer haue an end? What a fond part were it for a man that minded to liue in Spaine, to ſpend and conſume all that he hath, in buying rootes, and building houſes in the Indies, and to make no prouiſion for the Country, whereunto he goeth to dwel & make his aboade? Now how much more fooliſh and mad are they, that ſpend all their goods and ſubſtance, in making prouiſion for this preſent life, where they ſhall liue ſo ſhort a time, and make no prouiſion at all for the euerlaſting life to come, where they muſt dwell & make their abode for euermore. Eſpecially conſidering, that they haue ſo good meanes for their prouiſion here, by tranſporting all their goods thither by the hands of the poore, as the wiſeman witneſ-

It is meer folly to make ſo great prouiſion for this ſhorte life, and not to prouide for the euerlaſting life to come,

ſeth,

ſeth ſaying. *Throw thy bread vpon the running Waters, for a long time after ſhalt thou finde it againe.* Eccle. 11, 1.

Of the vncertainety of our life.

Sect. II.

NOW, although our life endure but a ſhort ſpace, yet if this ſhort ſpace were ſo certaine, that we might be aſſured thereof (as K. Ezechias was, vnto whom almighty god graunted fifteene yeares of life: but truely it is not ſo. For as our life is very ſhort, euen ſo that very time we haue to liue, (how ſhort or long ſoeuer it bee) is alſo vncertaine and doubtfull, for as the Wiſeman ſaith; *Man knoweth not the day of his ende, but like as fiſhes, when they think themſelues in moſt ſafety, are taken with the hooke, and as birdes are caught in a ſnare, when they thinke nothing leſſe: euen ſo death aſſaulteth men in an euil ſeaſon, when they thinke leaſt of it.* Eſay 38. 5. Eccle. 9. 12.

Truely

A notable sentence.

Truely, that is a very wise and approued sentence which is commonly said: *That there is nothing more certaine then death, nor nothing more vncertaine then the houre of death.*

And therefore a certaine Philosopher compared the liues of men, to the belles or bubbles that are made in water pits when it raineth, of the which some doe vanish away suddainely, euen at their very rising, others doe endure a little longer, and out of hand are decayed: others doe continue somwhat more, and others lesse. So that although they doe all endure but only some little time, yet in that little there is a great variety.

Wherefore, if the ende of our life be so vncertaine, if it be so vncertain also when the dreadful houre of our account shall come, why doe wee liue with such looseneſſe and negligence? Why doe wee not consider those wordes of our Sauiour, where he sayth vnto vs: *Watch, because ye know not when the Sonne of Man will come?*

O that men would weigh the force of this reason. Because ye know not the houre, saith our Sauiour, watch ye

ye, and be alwaies in readineſſe. As if hee had ſaide in expreſſe wordes: Becauſe yee knowe not the houre, watch euery howre; becauſe yee knowe not the month, watch euery month; and becauſe yee know not the yeare, be ſtill in readineſſe euery yeere. For although you knowe not certainly what yeere he will call you, yet moſt certaine it is, that a yeere ſhall come, in which vndoubtedly he will call you.

But that the force of this reaſon may the better be perceiued, let vs put an example. Tell mee, if there were ſet before thee vppon a Table thirty or 40. ſeuerall diſhes of meat, and thou hadſt a certain warning giuen thee by ſome of thy friends, that in one of them there were poyſon, durſt thou giue the aduenture to eate of any one of them, although thou were very much an hungered? Vndoubtedly thou wouldeſt not doe it, for the verie feare thou wouldeſt haue, leaſt thou mighteſt (peraduenture) lygh vppon the diſh that were poyſoned, would make thee to abſtaine from all the reſt.

Now, let vs examine how many yeares

yeares (at the vttermoſt) thou mayſt hope yet to liue? Thou wilt ſay peraduenture (after thou haſt well conſidered the matter) that thou mayſt liue thirty or forty yeares. Wel then, if it be certaine, that in one of theſe yeares thou art aſſured to dye, and thou knoweſt not in which of them, why art thou not then afraid in euery one of them, ſeeing thou art well aſſured, that in one of them thy life ſhal be taken frō thee? Thou wouldeſt not be ſo hardy, as to put thy hand into any one of thoſe forty diſhes, although thou wert in a verie ſore hunger, becauſe thou knoweſt that in one of them there is death preſent. And wilt thou not alſo be afraide of euery one of thoſe fortie years, ſeeing thou art ſo well aſſured that thou ſhalt dye in one of theſe yeares? What aunſwere canſt thou make to this reaſon?

But harken yet to another reaſon, which is of no leſſe efficacy then the former. Tell mee, why doe men keep a continuall watch in the Caſtle that ſtandeth in the Frontires vppon the enemies? is it for any other cauſe, but onely for that they knowe not when

when the enemies will come to aſſault it? Aſſuredly for none other. So that, becauſe they know not certainely at what time the enemies wil come, therefore doe they continually watch it at all times. For if they knew certainely the time of their cõming, they might be careleſſe in the meane while, and reſerue the diligence of their watch, vntill that very time. Now I require thee hartily for the loue of God, to bee an indifferent Iudge, touching that which I ſhall ſay vnto thee. Let vs conſider well this point, if thou watch thy Caſtle euery night, becauſe thou art vncertaine when thine enemie will come, whether to day or to morrow, this yeare or the next, why doſt thou not then keepe a continuall watch ouer thy ſoule, ſeeing thou knoweſt not what houre death ſhall come to giue the aſſault vpon thee? The very ſame vncertaine that is in the Caſtle, is in thy ſoule alſo: yea, this vncertainety is farre more, and the matter is (without all compariſon) of greater importance.

Now what iudgement haue they, that are alway ſo vigilant in watch-

ing their Caſtle, and ſo careleſſe alwaies about their ſoules? ſo careleſſe (I ſay) as to ſleepe alwaies, without euer thinking vppon them. What thing can bee more againſt reaſon; Conſider that thy ſoule is of greater value, then all the Caſtles and Kingdoms in the world. Yea, if thou conſider the price wherewith it was bought thou mayſt well iudge, that it is of more value then all the Aungels in Heauen. Conſider alſo that thou haſt greater enemies, that doe endeuour continually both day and night to aſſault it. Conſider, that thou canſt by no meanes vnderſtand the day or the houre of thine aſſault. Conſider, that the whole ſubſtaunce of the ſaluation or damnation of thy Soule, conſiſteth in this pointe, whether thou be taken prouided, or vnprouided at that dreadfull houre. For as much (as according to the parable of the Goſpell) the Virgines which were found ready and prepared, entered into the marriage with the Bridegroome, and ſuch as were found vnprouided, tarried without. To conclude therefore, what cauſe is there why thou ſhouldſt not alwayes watch

Mat. 25. 10. 11 12.

watch, as wel ouer thy ſoule as ouer thy Caſtle, ſeeing the vncertainety is greater, the danger greater the cauſe greater, and all the reſt (without any compariſon) far greater & of more importance.

¶ *Of the frailety of our life.*

Sect. III.

HOwbeit our life is not only vncertain, but alſo very fraile and brittle; For I pray thee what glaſſe is ſo brittle and ſo ſubiect to knocke and breaking, as the life of man?

Sometimes the very ayre and heat of the Sun (if it be vehement) is able to ſpoyle vs of our life. But what ſpeake I of the Sun? ſeeing the very eyes; yea, the onely looking of ſome perſon, is able (ſometimes) to bereaue a creature of his life. It ſhall not neede to draw any Sword, or to vſe any kind of Armour or munition for the matter, ſeeing the onely look of ſome one man, is able to bereaue another of his life.

Conſider how what a ſure Caſtle

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Mat. 25. 10, 11, 12.

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this is, wherein the treasure of our life is kept, seeing the onely beholding it a farre off, is able to batter it cleane down to the ground. But this were not so much to be wondred at in the age of infancy, when the building is as yet but new & greene: but the greater wonder is, that after the worke is setled, and hath continued many yeares together, there happeneth som accident of no greater importance then these before named, that is able vtterly to ouerthrow it. If thou enquire and aske whereof dyed this man, or whereof died that man? They will answer thee, that he dyed by drinking a cup of cold drinke in a sweat, or by surfeicting at a supper, or of some other great pleasure or griefe: and sometimes they can giue no cause at all, but that hee went to his bed safe and sound, and the next day in the morning was found starke dead at his wiues side.

Is there any glasse or earthen vessell in the Worlde, more brittle or subiect to breaking then this? And certainely it is not to be wondred at that man is so brittle, considering that he is also made of earth: but it

is

is rather to be wondred at, that beeing of ſuch ſtuffe and making as he is, he is able to endure ſo long a time as he doth.

Why is a Clock ſo oftentimes diſordered and out of frame? The reaſon is, becauſe it hath ſo many wheeles and pointes, and is ſo full of artificiall worke, that although it bee made of Iron, yet euery little thing is able to diſtemper it. Now, howe much more tender is the artificiall compoſition of our bodies, and how much more fraile is the matter of our fleſh, then is the Iron whereof a Clocke is made? Wherefore, if the artificiall compoſition of our bodies be more tender, & the matter more fraile, why ſhould wee wonder, if ſome one point among ſo many wheeles haue ſome impediment, by reaſon of which defect, it ſtoppeth and endeth the courſe of our life? Truly we haue rather good cauſe to maruel, not why men doe ſo quickly end their liues, but how they endure ſo long the workmanſhippe of their bodies being ſo tender, and the matter and ſtuffe whereof they bee compounded, ſo fraile and weake.

This is that miſerable frailety, which the Prophet Eſay ſignifieth in theſe wordes; Almighty God ſaide vnto his Prophet, *Cry:* The Prophet an-
Eſay 40.6.7.8 ſwered, *What ſhall I ſay?* God ſaide vnto him, *All fleſh is graſſe, and all the glory thereof like the flower of the field. The graſſe withereth, the flower fadeth away, but the word of GOD continueth for euer.*

Vppon theſe wordes S. Ambroſe ſayth thus; Truely it is euen ſo: for the glory of man flouriſheth in the fleſh like vnto Graſſe, which although it ſeeme to be great, it is in very deede but little like an hearb; it buddeth like a flower, & fadeth like graſſe. So that it hath no more but a certaine flouriſhing in appearance, and no firmneſſe nor ſtability in the fruit. For what firmnes can there be in the matter of fleſh? or what good things (of any long continuance) are to be found in ſo weake a Subiect? To day thou maiſt ſee a young ſtripling in the moſt flouriſhing time of his age, with great ſtrength, luſty, and ietting vp and downe in the ſtreete in great brauery, with a iolly loftie countenance; and if it ſo fall out

that

that this very next night he bee taken with ſome diſeaſe, thou ſhalt ſee him the next day with a face ſo farre altered and chaunged, that whereas before hee ſeemed very amiable and beautifull, he will now ſeeme euil fauoured, miſerable and loathſome to behold.

Now, what ſhall I ſay of the other accidentes and alterations of our bodies? Some are ſore broken with troubles and aduerſities; others are weakened with pouerty; others are tormented for want of good digeſtion; others are diſtempered with drinking of wines; others waxe feeble with age; others become tender & ouer delicate by much cheriſhing themſelues; and others do mar their complexion with vſing ryotous behauior. Now then according to this reckoning, is it not true (trowe yee) that our fleſh withereth like Graſſe, and that the flower therof fadeth and vaniſheth away.

Thou ſhalt ſee ſome other, who being deſcended of a very honorable parentage of noble blood, and of a very ancient houſe and family, well friended, and hauing good ſtore of

What great alteration & inconſtancy

ſtancy in this world,

kindred both by Father and mother, and keeping a great houſe, and attended vppon with a great traine of his Tennants and Seruants, and ruling the whole Country where he liueth, and who there but hee? Yet neuertheleſſe, if a contrary wind of Fortune blowe but a little againſt him, then is hee foorthwith vtterly forſaken of his friendes, euill intreated of his equals, and little regarded of all the world, in ſo much, as then verie few or none will put off a Cap vnto him, but rather contemne him.

Thou ſhalt ſee another, that hath now aboundance of landes & riches, and is generally reported in all mens mouthes to be a very curteous, liberall, and bountifull man, and of great renowne and eſtimation, exalted to honourable dignities and promotions, and preferred ſo high in the Common-wealth, that he is a great Ruler and mighty Gouernour, and hath the commendation of all perſons to be a very wiſe, happy & fortunate man. Thou ſhalt ſee (I ſay) the times ſo to alter and change, that euen this man, who is now ſo highly exalted to ſo great dignities and offices,

fices, and magnified in the mouthes of all men: ſhall bee vtterly diſgraced, and thruſt into that very priſon, where hee himſelfe had heeretofore impriſoned many others; and ſhall there ende his life in very great infamy, miſery and wretchednesſe.

Vnto how many alſo doth it happen to be waited vpon, and brought home to their houſes this day, with a great number of golden Chaines, foot cloaths and ſeruing men, and withall the gay pompe in the world, and the very next night following, either by meanes of treaſon of ſome one of his owne houſhold or familiar acquaintance, or by other misfortune, to haue all his glorious pompe obſcured? Yea, it may ſo fal out, that euen a litle ſtitch comming in his ſide, may marre the faſhion of all his gay ruffling ſhew, wherein hee tooke ſo great delight.

O howe deceitfull are the hopes of men ſayth Tully! Howe fraile is fortune? How vaine are all our contentions and ſtrifes, which many times do breake and fall in the middle way, and are ouerwhelmed and drowned in ſayling, before they can

come to the ſight of heauen?

Now what a fond madneſſe is this, in the Children of Adam, vppon ſo weake Foundations to builde ſuch high Caſtles & Towers? They conſider not that they builde vpon Sand, and that (euen when the weather is moſt faire) a wind will come & blow downe all that ſtandeth not vppon a ſound & ſtrong foundation. O what fond accounts doe men make oftentimes, becauſe they will not turne their eyes, and looke into their conſciences, and take firſt account of themſelues?

And if this bee thought ſo great a blindneſſe, how much greater is the blindneſſe of thoſe wicked perſons, that are ſo bolde as to continue many yeares in ſin: knowing that there is no greater diſtance between them and hell gates, but onely this brittle and ſhort life?

Let vs imagine nowe, that there were a man hanging by a ſmall twined thread, and that there were directly vnder him a very great deepe well, and hee hanging in ſuch wiſe ouer it, that when the thread happened to breake, he ſhould forthwith fall

fall into it; in what euill caſe (trowe ye) would this man thinke himſelfe to be? O how fearefull and how ſore troubled would hee bee? How willingly would hee offer all the ſubſtance that he hath, to bee deliuered of that danger. Now thou miſerable wretch, that dareſt continue ſo many dayes and yeares in ſinne, contrary to the lawes of Almighty God, why dooſt thou not conſider that that thou hangeſt in the like danger? Dooſt thou not plainely ſee before thy face, that whenſoeuer the thread of this fraile and ſhort life breaketh in ſunder, thou art aſſured (continuing ſtill in this thy wicked and ſinfull life) to fall into the deepe bottomleſſe pit of Hell fire. How canſt thou then ſleepe? Howe canſt thou play? How canſt thou laugh, or bee in any quiet? Howe is it that thou art ſo ſtone-blinde, as not to ſee ſuch a terrible perill and daunger, as Hell and euerlaſting damnation, to be readie euery houre to fall vpon thee?

Of the mutability of this life.

Sect. IIII.

OVr life hath yet another defect, which is, to be mutable, & neuer to continue in one ſtate, according as the holy man Iob affirmeth, in a pittifull diſcourſe which hee maketh of the miſeries of mans life, in theſe wordes, *A man borne of a woman, liuing but a ſmall time, is repleniſhed with many miſeries, he commeth forth like a flower, & withereth away out of hand: his daies paſſe away like a ſhaddow, and he neuer continueth in one ſtate.*

Iob 14. 1, 2.

But nowe to paſſe ouer all other miſeries, what thing is there in the world more fickle and mutable then man? They ſay, that the Camelion changeth himſelfe in one houre into many and diuers colours: & the Sea called Euripus, is (by reaſon of his often changes) accounted very infamous. The Moone hath likewiſe for euery day a peculiar forme and ſhape. But what is all this in compariſon

riſon of the alterations of Man? What Protheus was euer changed into ſo many formes as Man changeth euery houre? Sometimes he is ſicke, ſometimes whole, ſometimes contented, ſometimes diſcontented, ſometimes ſorrowfull, ſometimes merry, ſometimes in good hope, ſometimes in diſpaire, ſometimes ſuſpicious, ſometimes ſecure, ſometimes pleaſed, ſometimes angrie, ſometimes hee will, and ſometimes hee will not; yea, many times hee knoweth not himſelf what he would haue.

To be ſhort, he altereth and changeth himſelfe ſo often as there bee accidents happening vnto him, euery houre: for all ſuch accidents do toſſe and turmoyle him, each one in his ſeuerall kinde. That which is paſt, is irkſome vnto him that which is preſent, troubleth and moleſteth him: and that which is to come, vexeth and diſquieteth him. If hee haue neither landes nor goods, hee liueth in trauaile; if he haue them, he liueth in pride; and if he looſe them, he liueth in griefe and ſorrow.

Now, what Moone or Sea is ſubiect

iect to ſo many charges and alterations, as the life of man? The Sea changeth not, but when the windes turne contrary vnto it, but in Mans life, whether it be windy or calme weather, there bee euermore diuers alterations and ſtormes

Now, what ſhall I ſay of the continuall mooving and waſting of our life? What minute of an houre paſſeth, but that we goe one ſteppe forward towardes our death? What other thing (troweſt thou) is the mooving of the heauens, but (as it were) a very ſwift wheele, which is continually ſpinning and winding vp our life? For like as a rolle of Wooll is ſpunne vpon a wheele, of the which (at euery turning about) ſome part is wound vp at the firſt turne a little, at the ſecond turne a little more, and ſo foorth at euery turne vntill all bee ended; ſo dooth the wheele of the Heauens continually ſpin and wind vppe our life, in that at euery turning that it maketh, a peece of our life is ſpun and wound vp. And therefore holy Iob ſayth, that *his way s were more ſwift then one that rideth in poſt.* For hee that rideth in poſt, (though his

Iob. 9. 25.

his meſſage require neuer ſo much haſt) yet ſometeime neceſſity cauſeth him to ſtay: but our life neuer ſtayeth, neyther will it giue vs ſo much liberty as the ſpace of one houres of reſt.

Whereunto S. Ierom agreeth very well, ſaying: Whatſoeuer I goe about, whatſoeuer I write, whatſoeuer I read ouer againe and correct, each thing taketh away from mee ſome part of my life. And look how many pointes and minutes the Notarie writeth, ſo many are the loſſes and decreaſinges of my life. Inſomuch, that like as they that ſayle in a Ship, whether they ſtand or ſit, are alwaies going and ſayling, and doe euer approch neerer & neerer to the ende of their Nauigation: euen ſo in this life, all the time that wee liue, we walke and ſaile ſtill forwards, approaching neerer and neerer to the common Hauen and end of our Nauigation, which is death.

Now then, if our life be nothing els but a continuall walking towards death; if the houre of our death bee alſo the dreadfull houre of our iudgment, what other thing is our whole life

Our life is, as continual walking towardes death and the hours thereof,

of our death is the dreadfull houre of our iudgement.

life, but onely a continuall walking towards the tribunal seat of Almighty GOD, and an approaching euery houre neerer and neerer vnto his iudgment? Now what greater madnes may there be, then for vs, going actually to be iudged, to offend him (as we be going in the way thitherward) that must giue sentence vpon vs: and so by our offences prouoke his anger more and more against vs?

Open thine eies therefore (O thou miserable man) & consider the way that thou takest: thinke well with thy selfe whither thou art going, and be ashamed, or (at the least) take cõpassion of thy self: and consider how euill this that thou doost, agreeth with that which thou goest to do.

¶ *Of the deceitfulnesse of our life.*

Sect. V.

I Coulde well beare with all these miseries of our life, if it had not yet another misery (in my iudgement) far worse and greater then all these: which is that it is deceiptfull, and seemeth

meth in appearance, otherwiſe then it is in very deede. For as it is true, that is commonly ſaid that *fained holineſſe is a double iniquity*: euen ſo is it alſo moſt certainly true, that *deceitfull felicity is a double miſery*. For if this life ſhould ſhewe it ſelfe plainely (as it is indeede) and make no lye at all vnto vs, vndoubtedly wee would neither loſe our ſelues for it, nor yet truſt vnto it, but would alwayes liue ready prepared againſt it. But verily it is ſo full of Hypocriſie and deceipt, that whereas it is indede filthy, it is neuertheleſſe ſolde vnto vs for beautifull: and beeing ſhort, it ſeemeth vnto vs very long; & whereas it changeth it ſelfe euery houre, it beareth a countenance, as though it continued alwayes firme and ſtable in one ſtate.

Doſt thou perceiue (ſaith Saint Ierom) whē thou waſt made an infant? Canſt thou tel when thou waſt made a ſtripling? Or when thou cameſt to mans eſtate? Or when thou beganneſt to wax an old man? Good Lord! What a wonder is this, that euerie day wee dye, and euery day we alter and change, and yet (for all this) we

we perſwade our ſelues very fondlie that we ſhall liue here for euermore.

Vppon this affiance were thoſe proud and ſumptuous buildinges of the Megarenſes built, of whome a certaine Philoſopher ſayth, that they builded as though they ſhould liue for euer, and they liued as though they ſhould dy the next day. Whereof I pray you, commeth ſo great forgetfulneſſe of Almighty God? So great couetouſnes? So great vanity? So great carefulnes in purchaſing & heaping together of lands & riches, and ſo great negligence in preparing our ſelues to die, but that we beleeue and perſwade our ſelues, that our life ſhall be very long, and endure a great time?

The cauſe why many be ſo careful to prouide for this world, and ſo careleſſe and negligent to prepare themſelues to dye.

This falſe imagination, maketh vs to belieue, that we haue time inough for all things, for the world, for pleaſures, for vanities, for vices, and for many other vain and curious exerciſes: & that yet (after all this) we ſhal haue time enough alſo (before wee die) to prouide our account ready, & to make our attonement with Almighty God. Inſomuch, that like as wee make our account of a peece of cloth

cloth when it lieth vpon a Table before vs, appointing one peece for one purpoſe; and another peece for another: euen ſo do we make an account of our liues, as though we our ſelues had the ſignory and gouernement of times, and might diſpoſe both of them and of our life at our owne liberty and pleaſure.

This fond deceipt, groweth of a ſecret perſwaſion and affiance, that euery Man hath within himſelfe, grounded not vppon any reaſon or true foundation, but only vpon ſelfe-loue: the which as it hateth and abhorreth death exceedingly, ſo will it in no caſe haue any remembraunce of it, nor be perſwaded that it will come ſo ſoone to his houſe as to other mens. And all this is for the auoyding of the great paine & griefe, which he would conceiue if hee beleeued it in very deede.

And hereof it commeth, that he is eaſily induced to beleeue that other folke ſhall dye within a ſhort ſpace: for as hee is not greatly in loue with them, ſo is not the knowledge of that truth ſo ſower and vnliking vnto him, but that he can eaſily beleeue it

We can eaſily bee perſwaded that others wil dye within a ſhort time.

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Vppon this aſſiance were thoſe proud and ſumptuous buildinges of the Megarenſes built, of whome a certaine Philoſopher ſayth, that they builded as though they ſhould liue for euer, and they liued as though they ſhould dy the next day. Whereof I pray you, commeth ſo great forgetfulneſſe of Almighty God? So great couetouſnes? So great vanity? So great carefulnes in purchaſing & heaping together of lands & riches, and ſo great negligence in preparing our ſelues to die, but that we beleeue and perſwade our ſelues, that our life ſhall be very long, and endure a great time?

The cauſe why many be ſo careful to prouide for this world, and ſo careleſſe and negligent to prepare themſelues to dye.

This falſe imagination, maketh vs to belieue, that we haue time inough for all things, for the world, for pleaſures, for vanities, for vices, and for many other vain and curious exerciſes: & that yet (after all this) we ſhal haue time enough alſo (before wee die) to prouide our account ready, & to make our attonement with Almighty God. Inſomuch, that like as wee make our account of a peece of cloth

cloth when it lieth vpon a Table before vs, appointing one peece for one purpose; and another peece for another: euen so do we make an account of our liues, as though we our selues had the signory and gouernement of times, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceipt, groweth of a secret perswasion and affiance, that euery Man hath within himselfe, grounded not vppon any reason or true foundation, but only vpon selfe-loue: the which as it hateth and abhorreth death exceedingly, so will it in no case haue any remembraunce of it, nor be perswaded that it will come so soone to his house as to other mens. And all this is for the auoyding of the great paine & griefe, which he would conceiue if hee beleeued it in very deede.

And hereof it commeth, that he is easily induced to beleeue that other folke shall dye within a short space: for as hee is not greatly in loue with them, so is not the knowledge of that truth so sower and vnliking vnto him, but that he can easily beleeue it

We can easily bee perswaded that others wil dye within a short time.

but we wil not beleeue, but that wee our ſelues ſhall liue very long.

it. But as touching himſelfe, he maketh another manner of account, for as hee loueth himſelfe exceedingly, ſo is he very loth to beleeue a thing, that may bee occaſion of ſo great pain and griefe vnto him as the ſame would be.

But we ſee dayly that ſuch perſons are oftentimes fouly deceiued, and that their dreames turne cleane contrary to their fond imaginations: for as touching others, of whoſe liues they had ſmal hope, that they ſhould haue any long continuance, they liue a longer time then they euer imagined they could haue done: & they themſelues that thought to liue and remaine heere a long while, doe leade the daunce, and depart out of this World before them. So that it fareth with them, as with young ſeamen that beginne to ſaile in the Sea, who when they come foorth of the Hauen mouth, it ſeemeth vnto them that the lānd and houſes doe depart away from them, (which is nothing ſo) but contrariwiſe, it is they themſelues that mooue and depart away, and the Land remaineth ſtill in his old place.

Of

¶ *Of the miseries of Mans life.*

Sect. VI.

ALthough our life be subiect to al these miseries before rehearsed, yet if that little time of life were wholly life indeede, it were somewhat; but the greatest misery of all is, that the life which a man hath to liue, (whether it bee short or long) is altogether subiect to such a number of miseries and calamities, both of body and minde, as it may more truely be tearmed death then life.

Wherefore, according as the Poet said very wel; *Not to liue, but to passe the life well, is life.* So that although this life bee very sparing and short in all other thinges, yet in troubles and miseries, it is very plentiful and long. Vndoubtedly our life is but short, respecting the life it selfe, and if we respect the time of enioyning it, it is yet much shorter, but if we consider how in-sufficient it is towardes the obtaining of wisedome it is little or nothing at all. Howbeit, although it

it be indeede very ſhort for all good thinges, yet in one thing I finde it long, that is, in bearing of paine and miſery.

O dangerous ſtraite, in which the leſſe time that thou haſt to paſſe, the more perill and danger thou haſt in the paſſage. Certainely, if we had eies to conſider our ſelues, and to ſee our own caſe, we ſhould alwaies go weeping & lamenting our owne ſtate, as men condemned by the iuſt iudgement of Almighty God, to ſuffer ſo great miſeries. But that our miſerie might be yet more increaſed on euery ſide, this miſery is added to all the reſt, that being in miſerable caſe we liue like men in a frenzy, and do neither feele nor vnderſtand our owne miſery and wretchednesſe.

Thoſe two Philoſophers, Heraclitus and Democritus, (although they were Infidels) perceiued the ſame better then we doe; of whom it is reported, that the one paſſed his life alwayes weeping, and the other alwaies, laughing; foraſmuch as they ſaw clearely, that all our life was nothing elſe but meere vanity and miſery.

If

If thou doubt of this, tell me (I pray thee) what meane al theſe carks and cares wherein men doe liue? What a number of infinite ſorrows, griefes, anguiſhes, feares, paſſions, ſuſpitions, mallices, (with other the like tribulations & afflictions) is the Soule of man ſubiect vnto? Vnto all which paſsions man is ſo prone, that many times he is in a paſsion without any cauſe, and feareth where there is no cauſe at all to feare: and when there is no other man to vexe and torment him outwardly, he then vexeth and tormenteth himſelfe inwardly, as holy Iob cõfeſſed in theſe words, when he ſaid; *Why haſt thou (O Lord) ſet me againſt thee? I am become irkeſome and burdenſom euen vnto mine owne ſelfe.* Iob. 7. 20.

¶ *Of the externall diſeaſes and calamities that happen to mens bodies, and of the inward afflictions and cares of the mind.*

Sect. VII.

NOW as touching the externall miſeries of the body, who is able

ble to number them? Howe great labour and paine muſt wee take to gaine a peece of bread, whereby to ſuſtaine our liues? The very birdes and bruit beaſtes are fedde without any occupation, labour, or paine, but man is conſtrained to ſweate day and night, and to turmoyle both by Sea and land to get his liuing.

This is that miſery which the Prophet lamented, when hee ſaide: *The daies of our life conſume away like the Spiders web*. For like as the Spider laboureth day and night in ſpinning of her web, waſting euen her owne bowels, and conſuming her ſelfe to bring it to an end, (and al this long and coſtly trauaile is ordained to none other purpoſe, but onely to make a fine and tender Net to catch flyes withall:) euen ſo the ſeely miſerable man, doth nothing elſe but labour and toyle night and day, both with body and mind, and all this his trauaile ſerueth to none other end, but onely to catch flyes, I meane, to procure vain and trifling things, and of very ſmall value.

And ſometimes it falleth ſo out, that after much trauailing vppe and downe,

downe, and great labour and paines taken therein, when the web is fully finiſhed and brought to an ende: there cõmeth ſuddainly a bluſtering blaſt of wind, that carrieth away the webbe and the owner withall, and ſo both the work and the workman periſh wholy together at one inſtant.

And yet were it ſo, that with all theſe painefull treuailes and labours, our life were ſafe and ſecure, then our miſery ſhould not be ſo great as it is; but though our life bee ſecure from famine and hunger, yet it is not free frõ the plague & peſtilence, and frõ infinite other dangers & diſeaſes, that do daily and hourely aſſault vs. Who is able to number howe many kindes and diuerſities of diſeaſes nature hath ordained for Mans bodie?

Our ſhort life is not ſafe and ſecure, but ſubiect to infinite dangers and diſeaſes.

The Bookes of the Phiſitians are full fraught with the declaration of diuers diſeaſes, and remedies for the ſame, and yet we ſee that their Seyence increaſeth euery day, with the comming of new and ſtrange diſeaſes; inſomuch, as the number of the diſeaſes, whereof wee haue preſently experience, were vtterly vnknowne vnto the ancient Phiſitians that were

in times past. And yet among all these remedies, scarcely shall ye find one that is pleasant or delectable; yea, and there be many of them that are more irksome and painefull then the very sicknesse or diseases themselues; insomuch as one great torment cannot bee remedied without another greater then it

And if there bee any complexions so happy, as that they haue not been assaulted with these kind of miseries; yet are they not secure and exempt from other calamities and mischancea, wherewithall wee see those men to bee daily molested, that haue not beene much vexed with sicknes and diseases. How many thousands of men (trowe yee) are drowned euery day in the Sea? Howe many are deuoured in Warres? How many are endangered by earth-quakes? Howe many with ouer-flowings of Riuers and great Waters? How many with falling downe of houses? How many with the stinging and striking of venomous beastes? How many wofull Women in trauaile of their Children, do purchase (full deerely) their childrens liues with their own paine-

full

full deaths.

Now, although it bee so, that the bruite beastes doe fight against vs, and although (in a manner) all things that were made to serue vs, bee no lesse noysome then seruiceable vnto vs, yea rather it seemeth, that they all haue (as it were) conspired against vs; yet for all this (I say) there might bee some remedy found, if men would accord and agree together among themselues, and were as conformable in peace, as they are in nature. But (alas) it is farre otherwise. For euen they themselues, are in armes against themselues, & among all Creatures in the World, there is none, against whom man is more cruelly bent, then against the companion of his owne nature.

Among al creatures, man is most cruel against the companion of his own nature

Howe many kindes of Engines, Artillery, Munition, and Weapons, haue men inuented to defend themselues and offend others? How many are daily spoyled of their liues, by the cruell Sword of their enemies? How many threatninges, robberies, iniuries wounds, deaths, reproches, slaunders, and imprisonments, doe men daily sustaine by the malice and

cruelty of other men? We see that neither the Land nor the Sea, nor the high waies, nor the common streets, are free from theeues, robbers, murderers, Pirats and enemies. The cruell anger & rage of the furious man, is at all times ready to bee reuenged of his enemy, yea, and hee taketh great pleasure in it.

What meane so many kindes of Weapons? Such diuersity of Artillery? Such store of Munition? Such aboundance of Gunne-pouder? So many deuisers and inuenters of new kindes of stratagemes, and cruell practises of warre, but onely to multiply and increase (on euery side) the miseries and calamities of mankind? Insomuch, as when we are not molested with the ayre, nor with the Elements, wee are persecuted by the companions of our owne very Nature.

It is written of one onely man called Iulius Cæsar, (who among al the Emperours, was most commended for clemeney,) that euen hee alone with his Armies, slew in diuers battailes, aboue a Million & a hundred thousand men, Consider now, bowe many

many more he would haue ſlaine, if he had been cruell, ſeeing he ſlew ſo many, being commended and prayſed for a very gentle and a merciſull Prince.

Tully alſo maketh mention of a notable Phyloſopher, who wrote a booke concerning the deaths of mē, wherein hee rehearſed many occaſions of mens deaths that haue happened in the Worlde; as by flouds, plagues, peſtilences, deſtructions of Citties, concourſe of wilde beaſtes, which comming ſuddainely vppon ſome nations, haue vtterly ſlaine and deuoured them. And yet, after all this he cōcludeth, that a far greater number of men haue beene deſtroyed by men, then by all the other kindes of calamities, though they were all ioyned together. Now what thing can be more ruthfull & of greater griefe and admiration then this? This is that politique and ſociable creature that is borne without Nayles, without Weapons, and without Poyſon, to liue in peace and concord with other liuing Creatures: and yet hee is full of hatred, cruelty, and deſire of reuengement.

Of the miſeries incident vnto all ages and ſtates of this life.

But now, if we would make a diſcourſe, and run throughout the miſeries that are incident to all the ages and ſtates of this life: we ſhould find our ſelues to be yet in far worſe caſe. How full of ignorance is the time of our infancy? How light and wanton are wee when we grow to bee Striplings? How raſh and head-long bee wee in the time of our youth? How heauy and vnwieldy when we waxe old men? What elſe is an infant, but a bruite beaſt in the forme of a Man? What is a young boy, but as it were a wild vntamed and vnbridled Colt? What is a heauy and vnwieldy olde man, but euen a ſacke ſtuffed with greefes and diſeaſes?

The greateſt deſire that men haue, is to liue vntill they be old, at which age, a man is in farre worſe caſe then in all his life time before, and then he ſtandeth in moſt neede, and hath leaſt helpe and ſuccour. For the olde man is forſaken of the World, hee is forſaken of his own kinsfolk, friends, and acquaintance: hee is forſaken of his owne ſenees; yea, hee forſaketh himſelfe, in that the very vſe of reaſon forſaketh him; and hee is onely accom-

accompanied with his painfull aches, griefes and diseases; for his company & conuersation is then very irksome & troublesom vnto the whole house where he dwelleth This is the mark (forsooth) whereuppon the eye of man is so earnestly fixed: this is the happy State which all men doe so greatly desire; and hereunto tendeth the worldly felicity, and the ambition of long life.

As concerning the States of men, we should neuer make an end if wee should rehearse the litle contentation that is to be founde in each of them, and the great desire that euery one hath, to change his owne state and condition with the state of others; thinking that he should haue greater heartes ease in another mans state then he hath in his own. And thus do men continually vexe and turmoyle themselues like vnto a sick man, that doth nothing els but tumble & tosse himselfe in his bed, from one side to another, perswading himselfe, that by meanes of these often changes & remouings, hee shall find more rest and ease then hee had before, and yet he findeth in very deede, that he

is fondly deceiued, forasmuch as the cause of his disquietnes resteth with in himselfe, which is his owne griefe and disease.

To conclude, such is the miserable state and condition of this life, that the Wiseman had good cause to say; *Great and heauy is the yoake that the children of Adam carry vpon their necks, euen from the day they come foorth of their Mothers wombe, vntill the day of their buriall, which is the common mother of all.* Eccle. 40. 1.

As S. Bernard was not afraide to say, that hee thought this life little better, then the life of Hell it selfe: were it not for the hope wee may heere haue to attaine vnto the kingdome of heauen.

The miseries of this life, are ordained as a punishment for sinne, and to withdraw our harts from the inordinate loue of this life,

And albeit all these miseries doe come vnto vs as a punnishment for sinne, yet was it a very mercifull and medicinable punnishment, for the prouidence of Almighty God did so ordaine it, meaning (thereby) to withdraw & separate our harts from the inordinate loue of this life. The very cause why hee put so much bitter mustard vpon the breastes of this life, was to weane vs from it.

The

The cauſe why he ſuffered our life to becom ſo filthy, was that we ſhould not ſet our loue vppon it. The cauſe why he wold haue vs to be moleſted and vexed ſo oftentimes in this life, was, that we might the more willingly forſake, & ſigh continually for the true life, which is in the Worlde to come. For if we be ſo vnwilling to forſake this life (being wholy ſo miſerable as it is:) if wee be now euer whimpering and whining for the fruits and fleſh pots of Egypt, what would we do, if our life were ſweete and pleaſant? And what would we do if it were wholy liking, & delightfull to our taſt and appetite? who would then (trow ye) contemne it for Gods ſake? Who would then exchange it for heauen? who would then ſay with S. Paul, *I haue a deſire to bee looſed frō this fleſh, and to be with Chriſt.*

Exod. 12. 3.

Phil. 1. 23.

Of the laſt miſery of Man, which is death.

Sect. VIII.

AFter all theſe miſeries ſucceeds the laſt, and of all others moſt terri-

terrible, which is death. This is that misery, whereof a certaine Poet lamented, saying: The best dayes of mortall men, are those that passe first away; and then succeedeth a number of sicknesses and diseases, and with them heauy and dolefull age, and continuall trouble: and aboue all, the sharpnes of cruell death. This is the lodge and ende of mans life, whereof holy Iob saide; *I know well O Lord, that thou wilt deliuer me ouer to death, where there is an house prepared for all men liuing.*

Iob 20. 23.

How many the miseries are, that be included in this misery alone, I will not take vpon me to declare at this present; onely I will rehearse what a holy Father sayth, by way of exclamation against death, in this wise: O Death, how bitter is the remembrance of thee? How quickly and suddainely stealest thou vpon vs? How secret are thy pathes and waies? Howe doubtfull is thy houre? And how vniuersall is thy signorie & Dominion? The mighty cannot escape thy hands, the wise cannot hide themselues away from thee, & the strong loose their strength in thy presence.

Thou

Thou accounteſt no man rich, forſomuch as no man is able to ranſom his life of me for money.

Thou goeſt euery where, thou ſearcheſt euery where, and thou art euery where. Thou withereſt the hearbs, thou drinkeſt vp the windes, thou corrupteſt the ayre, thou changeſt the ages, thou altreſt the world, thou ſtickeſt not to ſup vp the Sea, All thinges do increaſe and diminiſh, but thou continueſt alwaies at one ſtay. Thou art the hammer that alwaies ſtriketh, thou art the Sword that neuer blunteth: Thou art the ſnare whereinto euery one falleth; thou art the priſon whereinto euery one entreth, thou art the Sea wherin all doe periſh, thou art the paine that euery one ſuffereth, and the trybute that euery one payeth.

O cruell death, why haſt thou not compaſſion of vs, but commeſt ſtealing ſuddainely vpon vs, to ſnatch vs away in our beſt times, and to interrupt our affayres, when they are wel begun & brought to good forwardnes? thou robbeſt frō vs in one houre, as much as we haue gained in many yeares: Thou cutteſt off the

ſuc-

succeſſion, of kindreds and families; Thou leaueſt kingdomes without any heires; thou filleſt the world with Widdows and Orphanes, thou breakeſt off the ſtudies of great Clarkes; Thou ouerthroweſt good wittes in their ripeſt age; Thou ioyneſt the ende with the beginning, without giuing place to the middle. To conclude, thou art ſuch a one as almighty God waſheth his hands of thee, & Wiſd. 1. 13. cleareth himſelfe in plaine wordes, (by the mouth of the Wiſe-man,) ſaying; that he neuer made thee, but that thou hadſt thine entry into the world, by the very enuy and craft of the deuill.

What fruit and commodity may be taken by the fore-ſaid conſideration.

Sect. IX

THeſe are the miſeries of our life with infinit others: the conſideration whereof, a Man ought to direct vnto two principall ends among others; the one, to the knowledge and contempt of the glory of this world;

World; and the other to the knowledge and contempt of our selues: for this consideration serueth very well, both for the one and the other. But wilt thou vnderstand (in one word) what the glory of this world is? Marke and consider with attention the state and condition of mans life, and thereby shalt thou perceiue what the glory of this life is.

Tell me (I pray thee) can the glory of man, bee more long or more stable thē the life of man? It is most certaine that it cannot. For this glory is an accidant, which is grounded vpon this life, as vppon his subiect or foundation; and therefore when the foundation or subiect fayleth, the accidents must needs fayle withall, and for this very cause, no riches, no pleasures, no delights, can continue any longer time with a man, then vntill his graue, forsomuch as then fayleth the foundation whereupon all these thinges are built and haue their stay: which foundation is our life.

The riches, pleasures and delights of this life cannot continue any longer then the life it selfe.

Now (tell me then) if this life bee such as thou hast nowe heard described vnto thee; to wit, short, vncertaine,

taine, fraile, inconſtant, deceitfull, and miſerable, howe long can the building endure, that ſhall be framed vpon this foundation? Howe long can the accidents continue, that ſhll bee grounded vppon ſo weake a ſubſtaunce? When thou haſt conſidered this point well with thy ſelfe, thou muſt needes ſay, that they ſhall endure no longer then the foundation and ſubſtance it ſelfe endureth: and thou muſt needes confeſſe, that many times they endure not ſo long as we ſee by daily experience in the goods of fortune, which with many men haue an ende before their life endeth.

Nowe, if that ſaying of the Poet Pyndarus bee true; to wit, that this life is no more but a dreame of a ſhaddow, what thinkeſt thou then is the glory of this World, which is of ſhorter continuaunce then our life? What account wouldeſt thou make of a goodly building, in caſe it ſtood vppon a falſe foundation? What account wouldeſt thou make of an Image of ware, (very richly and curiouſly wrought) in caſe it were ſette againſt the ſun: where it is certaine,

that

that as ſoone as the waxe ſhould be molten, forth-with the forme of the Image ſhould be vtterly defaced, & looſe his beauty?

Why do we make ſo little account of the beauty of a floure but becauſe it groweth vpon ſo weake a ſubiect? For ſo ſoone as it is nipt off from the ſtaulke, incontinently it looſeth his faire glaſſe and beauty.

It is not poſſible to haue beautie of any firme continuance, in a matter ſo frayle and corruptible. It followeth therefore, that the glory of Man, is ſuch as the life of man is; For although glory do continue after the end of our life, yet what ſhall that glory auaile him that hath no ſence or feeling thereof? What doth it auaile Homer now, whilſt thou ſo highly praiſeſt and commendeſt his Iliads? Vndoubtedly no more but as S. Hierome ſaith, ſpeaking of Ariſtotle: Woe bee vnto thee Ariſtole, that art prayſed where thou art not, to wit, heere in the Worlde, and art tormented where thou art indeede, to wit, in hell.

Other ineſtimable commodities mayeſt thou gather out of this conſidera-

taine, fraile, inconstant, deceitfull, and miserable, howe long can the building endure, that shall be framed vpon this foundation? Howe long can the accidents continue, that shll bee grounded vppon so weake a substaunce? When thou hast considered this point well with thy selfe, thou must needes say, that they shall endure no longer then the foundation and substance it selfe endureth: and thou must needes confesse, that many times they endure not so long as we see by daily experience in the goods of fortune, which with many men haue an ende before their life endeth.

Nowe, if that saying of the Poet Pyndarus bee true; to wit, that this life is no more but a dreame of a shaddow, what thinkest thou then is the glory of this World, which is of shorter continuaunce then our life? What account wouldest thou make of a goodly building, in case it stood vppon a false foundation? What account wouldest thou make of an Image of ware, (very richly and curiously wrought) in case it were sette against the sun: where it is certaine,

that

that as ſoone as the waxe ſhould be molten, forth-with the forme of the Image ſhould be vtterly defaced, & looſe his beauty?

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It is not poſſible to haue beautie of any firme continuance, in a matter ſo frayle and corruptible. It followeth therefore, that the glory of Man, is ſuch as the life of man is; For although glory do continue after the end of our life, yet what ſhall that glory auaile him that hath no ſence or feeling thereof? What doth it auaile Homer now, whilſt thou ſo highly praiſeſt and commendeſt his Iliads? Vndoubtedly no more but as S. Hierome ſaith, ſpeaking of Ariſtotle: Woe bee vnto thee Ariſtole, that art prayſed where thou art not, to wit, heere in the Worlde, and art tormented where thou art indeede, to wit, in hell.

Other ineſtimable commodities mayeſt thou gather out of this conſidera-

ſideration. For if thou conſider all theſe miſeries with good attention, thine eyes ſhall bee opened foorthwith, and thou ſhalt wonder at the great blindneſſe of men: yea the very ſtrangeneſſe of it, ſhall cauſe thee to ſay to thy ſelfe; Good Lord, what cauſe is there why this miſerable lineage of Adam ſhould wax proud? From whence commeth ſuch puffing and arrogancy of minde? Such haughty & lofty courages? So great contempt of others? Such eſtimation of our ſelues, and ſo great forgetfulneſſe of Almighty God? what cauſe haſt thou to bee proude thou Duſt and Aſhes? Why dooſt thou magnifie and aduance thy ſelfe thou ſeely wretch of the earth? Why doſt thou not hold downe thy Peacockes tayle, beholding thy foule feete, to wit, the vileneſſe of thy State and condition?

What cauſe haſt thou to ſeeke ſo carefully for the glory of this world, ſeeing it is mingled with ſo many miſeries? What thing is there ſo ſweete, but that it may be made bitter with the mixture of ſo many ſower and bitter ſauces?

More-

Moreouer, if this life bee a vale of cares, a priſon of guilty perſons, and a baniſhment of them that bee condemned; how canneſt thou ſettle ſo great vanity, ſo great pomp & pride of the world, ſuch gay ornaments & ſtately furniture of houſes and families, in the place of tears? How canſt thou imagine to make this place of paſtimes and pleaſures, of feaſtes and banquets? How canſt thou be ſo diligent to heape ſo greedily together for the prouiſion of this World, and be ſo forgetful of the world to come? As if thou wert borne onely to liue here in the earth with bruit beaſtes, and haddeſt no part in heauen, with the glorious company of holy Angels

Surely, I muſt needs ſay, that thou art very much wedded to miſery, and that thou camſt out of a maruailous miſerable ſtocke: if ſo many arguments of the miſeries of this World, be not able to open thine eies, and make thee to diſcerne ſo groſſe and palpable a blindneſſe.

Medi-

Meditation for Wednesday Morning.

¶ Of the houre of Death.

¶ This day when thou haſt prepared thy ſelfe thereunto, thou haſt to meditate vpon the houre of death, which is one of the moſt profitable conſiderations that a Chriſtian Man may haue, as wel for the obtaining of true wiſdome, and eſchewing of ſinne, as alſo to moue him to begin to prepare himſelfe in time for the houre of death.

BVT to the intent that this conſideration may prooue profitable vnto thee, it ſhall behooue thee to make thy petition vnto Almighty GOD, beſeeching him to graunt thee ſome feeling of ſuch thinges as are woont to paſſe in this laſt conflict, that thou mayeſt diſpoſe of thy Lands and goods accor-

cordingly, and direct thy life in such sort, as at that time thou wouldest wish thou hadst done.

Nowe therefore that thou mayest haue the better feeling in this matter, think vpon it, not as thou wouldest of a thing that were to come, but (as it were) euen nowe present; and thinke vpon it, not as of a thing that appertaineth to others, but as of a thing that belongeth properly to thine owne selfe: making this account, that thou liest now very sicke and weake in thy bed, and in such a dangerous case, that thou art vtterly forsaken of the Physitions, and that they are all perswaded, that thou wilt dye within few houres.

1. *Of the vncertainety of the houre of our death.*

COnsider nowe first, how vncertaine that houre is, in which death will assault thee; for thou knowest neyther on what day, nor in what place, nor how thou shalt be disposed, when death shal come vnto thee. Onely this thou knowest for most certaine, that dye thou shalt; all the rest

teſt is vncertaine, ſauing that ordinarily this houre is wont to ſteale vpon vs, at ſuch time as a man is moſt careleſſe, and thinketh leaſt of it.

2. *Of the ſeparation or parting of the ſoule from the body at the houre of death, and of the horrour and loathſomneſſe of our graue.*

SEcondly, conſider what a ſeparation ſhall then be made, not onely betweene vs and all thinges wee loue in this world, but alſo, euen betweene the ſoule and the body, which haue beene ſuch auncient and louing companions. If it be thought ſo grieuous a matter to bee baniſhed out of our Nattue Countrey, and from the naturall ayre in which a Man hath bin bred and brought vp (although the baniſhed man might carry with him whatſoeuer hee loueth:) howe much more grieuous then, ſhall that vniuerſall baniſhment bee from all things that we haue; from our lands, from our goods, from our Houſe, from wife, from father, mother, children, kinsfolke, friends, and acquaintance; from this light, and from this common aire; yea, to be ſhort, from all

all thinges in this worlde. If an Oxe make ſo great bellowing, at what time hee is ſeparated from another Oxe, with whom he hath beene vſed to bee yoaked, and to drawe in the Plough: what a bellowing will thy hart then make, when death ſhall ſeparate thee from all thoſe thinges, wherewith thou haſt bin yoaked and carried the burdens of this life?

3 Of the great paine, feare, and doubt, that is at the houre of death, to conſider what ſhall then become of our body and ſoule.

CONſider alſo, what a greeuous paine it ſhall then be to a man, when a certaine repreſentation ſhall be made vnto his minde, fore-ſhewing in what caſe his body and ſoule ſhall bee after his death. For as touching the body, hee knoweth for certaine already, that though it hath beene heretofore neuer ſo much honoured and cherriſhed: yet there ſhall no better prouiſion bee made for it, but onely a hole, ſeauen foote long; where it ſhall remaine in company of other dead bodies. But as con-

concerning the ſoule, who knoweth what ſhall become of it, or what lot ſhall fall vppon it? For although the godly may perſwade & aſſure themſelues of the loue and fauour of God towardes them in Ieſus Chriſt, (by whoſe death they are deliuered from the wrath of God, and made heyres of his mercy,) yet the wicked and vnbeleeuers (to whom the death of Chriſt is not availeable, becauſe they liue like Infidels, and dye in their ſinnes without repentaunce,) haue iuſt cauſe to doubt and ſubiect their owne eſtate, to feare the iuſtice and wrath of God, and to diſpaire of his mercy.

And as there is no greater ioy nor comfort vnto the Children of God, at the houre of their death, then to knowe, that their Soules are in the hands of the Lord, free from all torment: ſo there can bee no greater anguiſh and griefe vnto the wicked, at that houre, then to conſider, that their ſoules ſhal paſſe from their bodies into the hands of deuils, to bee punniſhed in hell fire with endleſſe torments.

4. *Of*

4. Of the particular account wee must make to Almighty God, at the houre of our death, of all our whole life past.

AFter this anguish there followeth another no lesse then this, to wit, the particular account of all our whol life, which at the very hour of euery mans death, must be made vnto Almighty God. This account is so dreadfull, that it causeth euen the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy Father, that being at the point of death he began to bee afraide; whereat his Scholler marualled, and saide vnto him; What Father? are you now afraid of your account? Vnto whom he aunswered, Yea, yea, my sonnes, this feare is no new thing in me, for I haue alwaies liued with the same.

At that time, all the sinnes of a mans former life are represented vnto him like a squadron of Enemies, ready set in battaile array to assault him. Then are the greatest sins, and those wherein he hath taken greatest delight, represented most liuely vnto him

him, and are the cauſe of greateſt feare. Then commeth the young virgine to his minde, whom he hath diſhonored. Then come the maides and houſhold Seruants, whom hee hath ſollicited and pronoked to leudneſſe.

Then come the poore folks, whom he hath iniured, and euill intreated. Then come his Neighbours, whom hee hath offended. Then ſhall there cry out againſt him, not the bloud of Abell, but the precious bloud of our Sauiour Ieſus Chriſt whom hee hath crucified againe: and whoſe blood hee hath ſhed afreſh, when he gaue ſcandal & offence to his neighbour.

Gene. 4. 10.

And if his cauſe muſt bee iudged according to the Law, which ſayth; *Eie for eie, tooth for tooth, and wound for wound*: what ſhall hee looke for, that (by his euill councell or lewde example) hath beene the occaſion of the loſſe of a Chriſtian ſoule, if he bee iudged by the Law? O how bitter ſhall the remembrance of the delightes and pleaſures paſt bee at that time, vnto him which at other times ſeemed ſo ſweet?

Exod. 21. 24.

Vn-

Vndoubtedly, the Wiſe man had very good cauſe to ſay: *Looke not vpon the Wine when it is red, and when it ſheweth his colour in the glaſſe: for although (at the time of drinking) it ſeeme delectable, yet at the end, it will bite like a Serpent, and poyſon like a Cockatrice.* Pro. 23. 31. 32

O that Man woulde vnderſtand, how true a ſaying this is that we haue here rehearſed. What Serpents ſting is there that doth ſo ſting and vexe a man, as the dreadfull remembraunce of his pleaſures paſt, ſhall do at the houre of his death? Theſe are the dregs of that poyſoned cup of the enemy. Theſe be the leauings of that cup of Babylon, that ſeemeth ſo gaily guilded in outward appearance. Ieremy 25. 7. Apoc. 13. 8.

5. How the Church of Chriſt comforteth and helpeth the ſick perſon, at his departure out of this world.

AFter all this, conſider, that whē the Phiſitions perceiue their patient to be paſt recouery, and that ther is no hope of longer life remaining, then, (and for the moſt part nor before) the ſicke man ſendth for

the Preacher or Minister; whome (perhaps) in time of his health and iolity, he hath dispised and contemned. Then hee is content to bee instructed by him in matters of Religion, and to learne at his mouth the way of saluation.

Then he desireth to be commended vnto GOD, by the deuout and godly prayers of the Congregation: and (happily) requireth to receiue
Luk,22.19,20 the Sacramēt of Christs blessed body and bloud, in remembrance of his death and passion that by meanes of his Diuine and heauenly meate, hee may bee spiritually vnited vnto
1.Cor,10.16. 17. Christ his head, and made a member of his misticall body.

Thus do the faithfull with praiers and Sacraments, comfort and helpe the sicke persons at their departure, when they are not able to help themselues, by reason of the extreamity of their paine and griefe, and continuall increasing of their sicknes, which will scarce permit nor suffer them to call vpon Almighty God, or to desire him of help and succour, though they would faine enforce themselues so to do.

What

What great griefe and anguiſh of minde ſhall the ſicke perſon then abide, in calling to minde his wicked and ſinfull life: which at that time (eſpecially) the Deuill laboureth to bring to his remembrance? Howe gladly wiſheth he at that time, that he had taken a better way? And what a vertuous kind of life would he then determine to lead, if he might haue time to do the ſame.

6. Of the pangs of death, and of the great paine and agony the Soule abideth at his departure out the body.

CONſider then alſo, thoſe laſt accidents & pangs of the ſicknes which be (as it were) the meſſengers of death, how fearefull and terrible they bee How at that time the ſicke mans breaſt panteth? his voice waxeth hoarſe, his feete beginne to dye, his knees waxe cold and ſtiffe, his Noſthrils runne out, his eyes ſinke into his head, his countenance looketh pale and wan, his tongue faultereth, and is not able to doe his office; finally, (by reaſon of the haſty departure of the ſoule from the bo-

dye) all his ſenſes are ſore vexed and troubled, and doe vtterly looſe their force and vertue.

But aboue all, the Soule is then in moſt paine, and ſuffereth greateſt griefes and troubles: for at that time ſhee is in a very great conflict and agony: partly for her departure from the body, and partly for feare of her dreadfull account, which is then to bee made, becauſe ſhee is naturally loath to depart from the body: and ſhe liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Now, when the Soule is thus departed out of the fleſh, yet there remain two voyages for thee to make with him; the one, to accompany the body vntill it be laide in the Graue: the other, to follow the ſoule to her particular iudgement, where her cauſe is preſently to bee determined. And thou haſt to conſider diligently what ſhall become of each one of theſe two parts.

Heb. 9. 27.

Of

7. Of the funerals and burying of the body, with the filthines and lothſomnes thereof, after it is dead.

CONcerning now, in what a plight the body is, after the Soule hath forſaken it: and what a worthy Garment they prouide to winde it in; and what haſt his friendes and Executors doe make to get him quickly ridde away out of his houſe. Conſider alſo the Funerals, with all the other circumſtances that are wont to happen therein: the often ringing of belles, (to ſhew that ſome one is to be buryed) the queſtioning in the ſtreetes one of another who is dead, the accompaning of his Corpes to Church, the Funerall Sermon, that is wont to be made in praiſe of him, who (haply) deſerued no ſuch commendation; the ſorrowfull weeping and mourning of his wife, Children, kinsfolke, Seruants and friendes for him; and finally, all the other particulars that are wont to happen, vntill the body be laide and left in the graue: where it ſhall lie buryed, vntill it be raiſed againe by the terrible

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ſound of the Trumpet, at the generall day of iudgement.

And ſuch is the great change and alteration in worldly affaires, that it may ſo come to paſſe, as time may happen, when ſome building may be made neere vnto thy graue, (bee it neuer ſo gay & ſumptuous) and that they may dig for ſome earth out of the ſame, to make morter for a wall, & ſo ſhall thy ſilly body, being now chaunged into earth, become afterwards an earthen Wall; although it be at this preſent, the moſt noble body, (and moſt delicately cherriſhed) of all bodies in the world.

And how many bodye of Kinges and Emperours (troweſt thou) haue come already to this promotion?

8. *What becommeth of the ſoule after it is departed from the body.*

NOw, when thou haſt left the body in the graue, go from thence forthwith and follow after the ſoule, and conſider what way it taketh through that new Region whether it goeth, what ſhall euerlaſtingly become of it for euer and euer; and

what

what iudgement it ſhall haue.

Imagine that thou art nowe preſent at this iudgement, and that thou ſeeſt all the whole Court of Heauen to expect the ende of this ſentence: where the ſoule ſhall giue a particular account, and be charged and diſcharged of all he hath receiued, euen to the value of a pins point; yea and (as our Sauiour himſelfe affirmeth) of euery idle word. There an accoũt ſhall bee required of his life, of his Lands and riches, of his houſhold & family, of the inſpirations of almighty God, of the meanes and opportunity hee hath had to lead a vertuous and godly life: and aboue al, he ſhal be ſtraightly examined, what eſtimation hee hath made of the moſt precious bloud of our Sauiour Chriſt, and of the vſe of his Sacraments.

Iob. 31. 14.
2. Cor. 5. 10.
Math. 12. 36.
Luke 16. 2.
Heb. 10 29.

And there ſhal euery man be iudged (according to the account hee ſhall make) of the giftes and graces hee hath receiued of Almighty God.

Rom. 2. 6
Apoc. 22. 12.

The third Treatiſe, of the conſideration of death: Wherein the former Meditation is more declared at large.

The conſideration of death cauſeth a man to gouern and frame well his life.

THE conſideration of Death, is very profitable for many purpoſes, and eſpecially for thee. Firſt, for the obtaining of true wiſedome, that is, to know how a man ought to gouerne and frame his life: for as the Philoſophers do ſay, in thinges that are ordained to any end, the rule and meaſure whereby to direct them, is to bee taken of the ſame ende. And therefore, when Men doe eyther build, or ſayle, or do any thing, they haue alwayes their eye fixed vppon the end which they pretend; and according to the ſame, doe frame and direct all the reſt of their dooinges. Nowe, conſidering that among the ends and tearmes of our life, death is one of them (whether we go all to take our reſt) hee that will endeuor to direct his life in good order, let him fix his eyes vpon his marke, and according to the ſame, let him diſpoſe

poſe, and direct all his affaires. Let him conſider howe poore and naked hee muſt depart out of this Worlde: and what a ſtrait iudgement he muſt paſſe at the houre of his death: and how hee ſhall lye in his graue all betrolden, and quite forgotten of all men; and according to this ende, let him conſider how to frame and direct the whole order and courſe of his life

By this rule a certaine holy Man gouerned and directed his life, that ſaide; *Naked came I out of my Mothers wombe, & naked muſt I returne againe to my graue.* To what purpoſe then ſhould I looſe my time in purchaſing and heaping together lands and riches, ſeeing nakedneſſe ſhal be mine end? Iob. 1. 21.

For want of conſideration of this our end, doe grow all our errors and deceits. Heereof commeth our preſumption, our pride, our couetouſnes, our pleaſures, our niceneſſe and delicatenes, and the vain Caſtles and Towers of winde, which wee builde vpon the ſand. For if we would conſider in what caſe we ſhall be after a few dayes, when we are once lodged

in that poore ſillie Cottage of our graue, we ſhould bee more humble and more temperate in our life.

How could hee poſſibly haue any ſparke of preſumption, that would conſider that he ſhould be there duſt and aſhes? How could he finde in his hart to make a God of his belly, that would conſider that he ſhal become there wormes meate? Who could euer bee perſwaded, to occupy his braine in ſuch lofty and fantaſticall thoughts and deuiſes, if hee did but conſider and weigh, how frayle and weake the foundation is, whereupon all his fond deſignements are grounded?

Who would endaunger the loſſe and deſtruction of himſelfe, in ſeeking for riches both by land & Sea, if he conſidered, that at his death he ſhould carry no more with him but a poore winding ſheete? To conclude, all the works of our life would be duly corrected & framed in good order, if we would meaſure & frame them out by this rule. For this cauſe the Philoſophers ſaide, *That the life of a Wiſe man, was nothing elſe but only a continuall cogitation & thinking of*

The life of a Wiſe man is a

of death, foraſmuch as this conſide- a continuall
ration teacheth a man, what thing is thinking of
ſomwhat, & what is nothing, what he death.
ought to follow, & what to eſchewe,
according vnto the ende wherevnto
he muſt certainely arriue.

It is written of thoſe Phyloſophers
called Bracmanni, that they were ſo
much giuen to think vpon their end,
that they had their Graues alwayes
open before the gates of their hou-
ſes, to the intent, that both at theyr
entry and going forth by them, they
might alwayes bee mindfull of this
iourney and paſſage of death.

Almighty God ſaid vnto the Pro- Ieremy 18. 2.
phet Ieremy, that hee ſhould goe
downe into a houſe where earth was
wrought, for that hee would there
ſpeake with him. Almighty GOD
could haue ſpoken with his Prophet
in another place, but hee choſe to
ſpeake with him in that place; to
giue vs to vnderſtand, that the houſe
of earth, (which is our graue) is the
Schoole of true Wiſedome: where
Almighty GOD is woont to teach
thoſe that be his. There he teacheth
them, how great is the vanity of this
world, there hee ſheweth vnto them,

the

the miſery of our fleſh, and the ſhortnes of this life. And aboue all, there he teacheth thē to knowe thēſelues, which is one of the higheſt points of Philoſophy that may be learned.

Wherefore (ô thou man) deſcend down with thy ſpirit into this houſe, and there ſhalt thou ſee who thou art, whereof thou art come, where thou ſhalt reſt, & wherein the beauty of the fleſh & glory of this world do end. So ſhalt thou learne to deſpiſe all thoſe things, that the world hath in reuerence for want of due knowledge howe to conſider them, becauſe the world conſidreth no more but onely the painted face of Iezabel, that ſhined very beautifull and gaily at the window.

1. Reg. 9. 30. It conſidereth not the miſerable and extreame partes of her, which after that her body was deuoured with dogges, Almighty God would haue to remaine whole, that thereby wee might ſee, that the world is another manner of thing indeede, then it appeareth in outward ſhewe, and that wee ſhould in ſuch wiſe conſider the face of it, as to bee mindfull alſo of the extreame greefes and ſorrowes

wherein

wherein the glory of it endeth.

Secondly, this consideration is a great help to cause vs to eschew and forsake sinne, according as Ecclesiasticus witnesseth, saying; *Remember thy last end, and thou shalt neuer sinne.* It is a great matter not to sin, & a great remedy also for the same, is for a man to remember that hee must dye. Eccle. 7. 38.

It is reported of a certaine religious Man, that beeing sore tempted with the beauty of a woman (whom hee had seene abroad in the World) and vnderstanding that she was dead, went to the graue where she was buried, and rubbed a Napkin in the stinking body of the dead woman; and hee vsed alwayes afterwards, (whensoeuer the deuill troubled him with any euil thought of her) to take the stinking napkin, and to put it to his nose, and say to himselfe: behold heere (thou miserable wretch) the thing thou loueſt; and behold heere what ende the delights and beauties of the world haue. This was a great remedy to ouercome this sinne. And the deepe consideration of death, is of no lesse importance then it, as S. Grego- Ioh. Cli.

Gregory ſayth; *There is nothing that dooth ſo mortifie the appetites of this peruerſe fleſh, as to conſider in what plight the ſame ſhal be after it is dead.*

The like ſtory is reported of another religious man, who hauing his Table ready prouided to go to dinner to eate ſomewhat for the refreſhing of his weake and weatie body, chanced ſuddainly to haue a remembrance of death, which cogitation (euen as though it had beene a Conſtable or other like officer there ready to attach him) put him in ſuch a feare and terrour, that it cauſed him to refraine from his meate. Conſider then, how much the remembraunce of that dreadfull account, that wee muſt make at the houre of our death is able to worke in the heart of a iuſt Man, ſeeing it cauſed this Man to abſtaine from a thing that is ſo lawfull and neceſſary to be done.

Certainely, this is one of the moſt wonderfull thinges in all the world: that men knowing ſo aſſuredly, that at the very houre of their death, a particular account ſhall bee required of them of all their whole life; yea, and of euery idle word, will (notwith-

withstanding) runne headlong with such facility into sinne.

If a way-faring Man, hauing but one farthing in his purse, should enter into his Inne, and placing himselfe down at the Table; should require of the Hoast to bring in Partridges, Capons, Phesants, and all other delicates that may be found in the house, and should sup with very great pleasure & contentation, neuer remembring, that (at the last) there must com a time of reckoning, who would not take this fellow eyther for a iester, or for a very foole?

Now what greater follow or madnesse can be deuised then for men to giue themselues so loosly to al kinds of vices, and to sleepe so soundly in them, without euer remembering, that shortly after at theyr departing out of their Inne, there shall be required of them a very strait and particular account of all their dissolute and wicked life?

Wherefore it is verily to be thought, that the Deuill laboureth all that hee can, to make vs vtterly to neglect & forget the remembraunce of our account, that wee must make at the very

very houre of our death: becauſe he knoweth full well, what great profit and commoditie, would ariſe vnto vs by the continuall remembraunce of the ſame. For otheswiſe, how were it poſſible, that men ſhoulde forget a thing that is ſo terrible and feareſull? Yea, ſuch a thing, as they know moſt aſſuredly will come and ſteale vpon them at their owne houſes? If wee haue but the leaſt doubt or ſuſpition in the world, of looſing a little worldly riches, or of ſome other like thing: it maketh vs oftentimes very carefull and watchfull, and cauſeth vs to looſe both our ſleepe and our health.

How happeneth it then, that the remembraunce of death, (which as well to the body as to the ſoule, is the moſt horrible and dreadful thing that may come vnto vs) cauſeth vs not likewiſe to be very carefull and watchfull, in making prouiſion before hand for the comming of it? Surely, it ſeemeth vnto mee a thing very much to be maruailed at, that men ſhould be ſo careful as they be, in trifles and matters of ſmall importance, and liue ſo negligently, and with-

without all care, in thinges that are of ſo great importance vnto them, as is their euerlaſting ſaluation or damnation.

Thirdly, this conſideration of our death, is a great helpe, not onely to prouoke vs to liue a good life, (as it hath beene ſaid) but beſides that, to die well. In things that be hard and difficult, fore-ſight and preparation before hand, is a very great helpe to bring them well to paſſe. Now, ſo great a leape as is the leape of death, (which reacheth from this life to the euerlaſting life to come) cannot wel be leaped, vnleſſe wee make a great courſe, and fetch a long race to run the ſame; no great thing can be wel and perfectly doone at the firſt time. Seeing therefore it is ſo great a matter to dye, & ſo neceſſary to die wel, it ſhall be very expediēt for vs to die oftentimes in our life, that wee may die wel at the very time of our death.

The conſideration of death prouoketh vs not onely to liue a good life, but alſo to dye well.

The Souldiers that bee appointed to fight, doe firſt practiſe themſelues in ſuch feats and exerciſes, as whereby they may learne in time of peace, what they muſt do in time of warre. The Horſe alſo that muſt run at the

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Tilt, trauerſeth all the ground before, and tryeth all the ſteps thereof, that at ſuch time as he commeth to make his courſe, hee be not found new and ſtrange in doing his feate.

Wherefore, ſith we muſt all needs runne this courſe, (forſomuch as there is no man aliue but muſt dye) conſidering alſo that the way is ſo obſcure and ſtonie, (as all Men know) and the danger ſo great, that whoſoeuer falleth, ſhall be tumbled downe headlong into the bottomleſſe pit of Hell fire? it ſhall bee requiſite, that we doe nowe tread diligently before hand all this way, and conſider particularly all the ſteps and places thereof, one by one, foraſmuch as in euery one of them, there is much to be conſidered. And let vs not thinke, that it is enough to conſider what paſſeth outwardly about the ſicke mans bedde: but let vs endeuour much more to vnderſtand, what paſſeth inwardly in his heart.

Of

¶ *Of the vncertainety of the houre of death, and what a griefe it is at that time, to depart from all things of this life.*

Sect. I.

TO beginne now euen from the beginning of this conflict, consider, that when death shall come vpon thee, it will come at such a time, as when thou think'est thy selfe in most safety, and suspect'est least of the comming thereof: as we see by experience it is wont to happen vnto many. *The day of our Lord* (saith the Apostle) *shall come like a theefe*, which watcheth alwayes to come at such times, as men are most careless, and thinke themselues in most safety; that hee may take them vpon a suddaine at vnawares

Death stealeth vpon vs at such a time as we think least thereof.

1. Thess. 5. 2.

And so wee see it happeneth most often, that euen at that time, when men do least thinke to die, and when they are least mindfull of their departure out of this life; yea, when they cast their accounts before hand to make great purchases and buildings

dings, and to ſet vppon great enterpriſes of many daies and years, then commeth death ſuddainely vpon thē and diſappointeth them of all theyr vaine hopes and deſignements; and vtterly ouerthroweth all their fond imaginations and buildinges, which they made in the ayre. And ſo is that ſaying fulfilled of the holy King, *My life* (ſayth hee) *was cut off, like as the Weauer cutteth off his thread, while I was yet in the beginning, he cut me off, from Morning to Euening thou wilt make an end of me.*

Eſay 38. 12.

The firſt ſtrok of death, is the feare of death.

The firſt ſtroke wherewith death is wont to ſtrike, is the feare of Death. Surely this is a very great anguiſh vnto him that is in loue with this life, and this forewarning is ſuch a great griefe vnto a man, that oftentimes his carnall friendes doe vſe to diſſemble it, and will not haue the ſick man to beleiue it, leaſt it ſhould vexe and diſquiet him. And this they will doe ſometimes, though it bee to the preiudice and deſtruction of his miſerable ſoule.

King Saul had a very ſtout and valiant courage, but after that the ſhadow of Samuell appeared vnto him,

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and had told him that he should dye in the battaile, adding moreouer these wordes; *To morrow, both thou and thy sons shall be with me:* the feare and terrour (which hee conceiued at these tidings) was so great, that at that very instant hee lost all his force and courage, and fel down to the ground as a dead man. 1. Sam. 28. 19.

Now, what great griefe will it be to a man that is in loue with this life, when such like newes shall bee signified vnto him? For immediatly vpon this denunciation, there shall be represented vnto him, his departure and perpetuall banishment from this world, and from all things that be in the same. Then shall hee see, that his hour is now come, and that the dawning of that dreadfull day appeareth now at his house: wherein hee shall depart from all thinges that hee hath loued in this life. His body shall dye but once, but his hart shall dye as often, as he shal remember the losse of al those things, whereunto it beareth loue and affection; for so much as death shall put the Knife betweene him and them all, and make an euerlasting deuision.

The

The more wee bein loue with worldly things the more greef it will be vnto vs to depart from them at the houre of our death.

The deeper roote the tooth hath in the law, the greater griefe it causeth at what time it is plucked out. Now the heart of a wicked man, being so fast rooted in the loue of the thinges of this life, it cannot be, but that it must needes bee a very great griefe vnto him, when he seeth the houre is now come, wherein he must depart from them all. At that time, those thinges whereunto he beareth most affection, shall wound his hart most grieuously: and that thing which was wont to bee a comfort to him in his trouble, shall be then a most cruell torment in vexing him.

S. Augustine declareth, that at what time he had determined to seperate himselfe from the World, and from all the pleasures and delightes thereof, it seemed vnto him, that they all represented themselues liuely vnto him, and said; *What? Wilt thou leaue vs for euer? And wilt thou neuer haue any more to doe with vs?* Consider nowe then with thy selfe, what a griefe it will bee to a carnall heart, when those things that he hath most loued, doe represent themselues at that houre vnto him, and when hee seeth

ſeeth that he ſhall be ſpoiled of them all, in ſuch wiſe that he ſhall be enforced to ſay: Now ſhall this world haue no more to doe with mee, neither this ayre, nor this Sunne, nor the Element.

Now ſhall I haue no longer conuerſation and comfort of my Children, my Wife, my houſe, my lands, my goods, my plea ures & delights; of all things I am now left naked and bare, now will death ſpoyle mee of them all, now is mine old age at an end, now is the number of my daies fulfilled, now ſhall I die vnto al manner of thinges, and they all vnto me; Wherefore (O thou World) I bidde thee farewell; yea, my Landes, my goods, my riches I bid you farewell? my friendes, my acquaintance, my kinsfolk, I bid you farewell; my louing wife, and my deere young children, I bid you all farewell; for now (alaſſe) ſhall wee neuer ſee one another any more in this mortall fleſh.

Of the ſeparation or parting of the ſoul from the body at the houre of death, and of the horror and loathſomeneſſe of our graue.

Sect. II.

THere is yet another ſeparation after this more terrible & dreadfull then this is; to wit, between the ſoule and the body, which haue kept company ſo long time together, and haue beene ſuch hearty friends. The deuill hath ſpoiled the holy man Iob of all manner of things ſaue onely of his life; and it ſeemed vnto him, that (in compariſon of the ſpoile therof) all the reſt were of none account, & therefore he ſaid; *Skinne for Skinne, and all that a man hath, wil he giue for his life.* This is the thing that naturally is moſt loued, and the ſeparation whereof cauſeth much griefe.

Iob. 2. 4.

In the ſeparation of one way-faring man from another, when they haue trauiled in iourney together any time, doe cauſe ſuch griefe & ſolitarineſſe: what a griefe ſhall it bee, when

when two ſuch entire friendes and companions as the ſoule and the body haue beene, are ſeparated the one from the other, which haue trauayled together from their Mothers Wombe, vntill that very houre, and haue had ſo many knots and bonds of friendſhip betweene them? what a greefe will it bee, when the Spirite ſhall ſay vnto the fleſh: I muſt now remaine all alone without thee, and the fleſh ſhall likewiſe make anſwere to the Spirite, ſaying; and in what caſe then ſhall I be without thee, ſeeing all the being I haue, I receiued of thee?

After this, it commeth naturally to a mans minde, to thinke what ſhall become of his body, when his Soule is departed out of it, and in thinking heereupon, hee ſeeth that the beſt hap his body may haue, can be no better than to be laide in a little graue of earth The baſeneſſe of which condition, maketh him to be (as it were) aſtonied; for conſidering on the one ſide what great eſtimation he hath made of his body in times paſt, and ſeeing on the other ſide, what a baſe and vile place that

is, wherein it must now be layde: he cannot but wonder exceedingly at it. Hee considereth and wayeth with himselfe, that the lodging which they wil prepare for him in the earth shall be strait and narrow; that it shal bee also obscure and darke, stinking and full of wormes, maggots, bones, and dead mens skuls, and (withall) so horrible, that it shall be very yrkesome to them that be aliue, onely to looke vpon it.

And when hee seeth, that this body, which he was wont to make so much of; his belly, which he esteemed for his God; his mouth, for whose delights the land & sea could scarcely serue; & his flesh, for which Gold and Silke was wont to be wouen with great curiosity; and a soft bed prepared to lay it in, must now be layd in such a filthy and miserable dunghill, where it shal be troden vpon, and eaten with sorle wormes & maggots, and within fewe dayes be of as vgly a forme as a dead carryon that lyeth in the fieldes; in so much that the wayfaring man will stoppe his Nose, and runne away in great hast, to auoyd the stinking sauour of it,

it; when (I say) hee considereth all this, and seeth that in stead of his soft bed, he must lie there, vpon the hard ground, in stead of his precious and gorgeous apparrell, hee must haue there but only a silly poore winding sheet, and in stead of his sweete odoriferous perfumes and Muskes, filthy rottennesse and horrible stenches, & in stead of his multitude of delicate dishes and wayting Seruingmen, he must haue there such an infinit number of crawling Wormes and filthy Maggots feeding vppon him: hee cannot choose if he haue any sence or iudgement remayning in him) but maruaile to see vnto how base a condition such a noble Creature is nowe come, and to consider with whom he must nost keepe company there, euen fellowe and fellowe like, who in his life time had no fellowe nor equall.

It is not the part of wise men to wonder at thinges, for the customable seeing of thinges euery day, taketh away from them (bee they neuer so great) all admiration & wonder. And yet all this notwithstanding the great wise man wondered at this

misery, though it be a matter whereof we haue dayly experience, when he saide; *If man and beast do die both after one sort, what auaileth it me that I haue trauailed so much in seeking for wisedome?*

Eccles. 3.

If it were so, that the body (in this separation) should end in something that were of any price or profite, it would be some kind of comfort vnto vs, but this is a thing to bee wondered at, that so excellent a Creature shall end in the most dishonorable & loathsome thing in the world

This is that great misery, whereat the holy man Iob wondered (and surely not without good cause) when he saide; *The tree after it is cut, hath hope to reuiue and spring againe, and if the root of it do rot in the ground, and the stocke be dead in the earth, yet with the fresshnesse of water it springeth againe, and bringeth forth leaues as if it were newly planted: but man after he is once dead, withered and consumed, what is become of him?*

Iob. 14. 7. 8.

Great (vndoubtedly) was the tribute, that was laide vpon the Children of Adam for sinne. and the euerlasting Iudge vnderstoode very well

wel what penance he gaue vnto mã, when he ſaid; *Thou art duſt, and into duſt thou ſhalt returne againe.* Gen. 3. 19.

Of the great feare and doubt the ſoule hath at the houre of death, what ſhall hoppen vnto it after it is departed from the body.

Sect. III.

HOwbeit, this is not the greateſt cauſe of fear, that a man hath at the houre of his death; but there is yet one far greater, and that is, when the Soule caſteth her eyes further, and begtnneth to thinke vppon the dangers of the World to come, and imagineth what ſhall become of her hereafter.

For this is now (as it were) to depart from the hauen mouth, & to launch it into the maine Sea; where none other thing is to bee ſeene on what ſide ſoeuer yee looke, but onely Heauen and the Water: which is wont to be an occaſiõ of great feare, in ſuch as are but new ſea-men. For when a man conſidereth that eterni-

ty of Worlds, which followeth after Death; and withall casteth his eye into the newe and strange Region, which was neuer knowne nor trauailed by any man aliue, where hee must now beginne to take his iourney; when hee considereth also the euerlasting glory or paine, which then must fall to his lot, and seeth, that whereſoeuer the tree falleth, there it shall remaine for euermore; and knoweth not on which of the two sides he shall fall; when he considereth (I say) all these thinges: hee cannot but bee in a very great feare and trouble of mind.

Eccles. 11. 3.

And such is the miserable state and condition of those that haue not repented them of the lewd and vngodly life which they haue ledde: and therefore cannot perswade their harts & consciences of remission and forgiuenes; nor assure themselues of the loue and fauour of God towards thē. And then (no maruaile) though they be vexed with griefe & anguish of soule at that dreadfull houre, and dye doubtfull, or rather despairing of their saluation. For if their owne consciences accuse them, and their

1. Iohn. 3. 20.

harts

hearts condemne them; then haue they iust cause to feare, least Almighty God (who is greater then theyr harts, and knoweth more then themselues) should pronounce the sentence of their iust condemnation.

But as for those that are in Christ Iesus, whose sinnes are as vtterly remited, as if they had neuer committed any, and vnto whom the righteousnesse of Christ is as freely & fully imputed and reckoned, as if themselues had performed and wrought it in their owne persons: there is no condemnation for them to feare, & therefore no cause for them to doubt of their saluation; yea, they are sure that theyr Redeemer liueth, they knowe that they are translated from death to life, and that when theyr earthly house shall be dissolued, they haue an eternall building in the heauens. Rom. 8. 1. Iob 19. 25. 1. Iohn. 3. 14. 2. Cor. 5. 2.

Right happy therefore and blessed are they (as Dauid speaketh) whose vnrighteousnes is forgiuen, & whose sin is couered; and happy are they to whom the Lord imputeth no sin. Happy art thou Manasses, that after thy so many abhominations & wic- Psal. 32. 1. 2. Chro. 36.

kednes; obtainedst grace to becom repentant. And happy Lazarus, who
Luke 16. 22. from thy beggery and loathsome sores, wert carried by Aungels into Abrahams bosome. And happy O thou thiefe, who vppon thy true repentance, vnfained faith, and hearty
Luke 23. 43. prayer, frō the crosse whereon thou hangedst, wert the same day receiued into Paradise.

But O the misery of those sinfull men, that either dispaire or distrust of Gods endlesse mercy, and cannot perswade themselues, to bee of the number of those that are to bee saued. Tenne thousand times vnhap-
Genesis 4. 13. py Caine, that thoughtest thy sinnes to bee more then could bee pardoned. And thou vnhappy Iudas, that
Math. 27. 5. (notwithstanding thy desperate repentance for thy damnable sinnes) becamest thine owne executioner, &
Acts 1. 25. from the honorable dignity of Apostleship, went to thine owne place of euerlasting perdition.

And although the case of all the wicked bee not so desperate as theirs was: yet in as much as they cannot assure their heartes of Gods mercy, they haue good cause to feare his iustice,

iuſtice, and cannot chooſe but be in great anguiſh and perplexity, when they conſider, ſhortly their ſoule ſhall be ſeparated from the body, and yet they know not what ſhall become of the ſame for euer.

We read that when Benedad King of Syria was ſicke, he was in ſo great anguiſh and griefe of minde, for that he knew not whether he ſhould dye of that ſickneſſe or not; that he ſent the Generall of his Army, with forty Camels loaden with treaſure, vnto the Prophet Elizeus, requeſting him (with wordes of great humility) to rid him out of that perplexity he was in, and to put him out of all doubt, whether hee ſhould recouer of that ſickneſſe or not. Now if the loue of ſo ſhort a life as this is, bee able to cauſe a man to bee in ſuch a great care and penſiueneſſe, how great care will a wiſe man take, when hee perceiueth himſelfe to be in ſuch a caſe as that he may truly ſay, that within two hours he ſhall haue one of theſe two lots; to wit, either life euerlaſting, or death euerlaſting? And yet he knoweth not certainely, whether of theſe two lots ſhal com vnto him. 2. Reg. 8. 9.

What matirdome may bee compared to ſuch a painfull anguiſh and griefe, as this is? how carefull ſhould euery one be, to rid himſelfe of this feare and perplexity, and how deſirous to be freed from that doubtfulneſſe and danger? Put the caſe now that a King were taken priſoner among the Turks and when his Ambaſſadours ſhould come to raunſome him, the Turkes would propound, that the matter ſhould bee determined by caſting of lots, and that if he happened to haue a good lot, he ſhould be raunſomed, and go home with the Ambaſſadours of his kingdome; but if contrariwiſe, that then immediatly he ſhold be thrown into a hot fiery furnace, which were there prepared burning and flaming before him Tell me (I pray thee) at the time when they ſhold be caſting theſe lots, & putting their handes into the veſſell to take them out, & all the world in great expectation, waytting what ſhould be the end thereof, and the king himſelfe ſtanding there preſent, beholding the doubtfull hap that muſt bee allotted vnto him; in what a dolefull caſe (thinkeſt thou)

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would he then be? How troubled? How fearefull? Howe quaking and trembling? And how ready to promiſe and vowe vnto Almighty God all he could poſsibly doe, to be quite rid out of that horrible anguiſh?

Now, what is all this (be it neuer ſo great) but as it were a ſhaddow, if it be compared with this danger that we ſpeake of? How farre greater is the kingdome that wee ſeeke? How farre greater is the fiery furnace that we do feare? How farre more greeuous is the perplexity and doubtfulneſſe of this matter then the other? For on the one ſide, the Angels ſhal bee there expecting for vs, to carry vs to the kingdome of Heauen: and on the other ſide, the Deuils, to caſt vs into the horrible Furnace of Hell fire: and the vngodly man knoweth not whether of theſe two lots ſhall happen vnto him, which ſhall be determined either the one way or the other, within the ſpace of one houre after his death.

Conſider therefore in what a heauy plight thy heart ſhall bee at this laſt inſtant, howe fearefull? Howe humble, how abaſed before the face of

of him, who onely can deliuer thee out of this daunger. How carefull ſhouldeſt thou bee to eaſe thy conſcience of this anguiſh and torment? & how diligent, to procure vnto thy ſelfe that ioy and peace of conſcience which they enioy, that can perſwade themſelues of Gods loue and fauour towards them in Chriſt Ieſus?

Howe ſhouldeſt thou ſtudy and ſtriue, to aſſure thy ſoule of her vndoubted ſaluation; & to make thine election ſure? As the Apoſtle ſpeaketh. How ſhouldeſt thou endeuour (with Saint Paule) to haue alway a cleere conſcience toward God and men, that when the time of thy diſſolution approcheth, thou mayeſt ſay with the ſame Apoſtle; *I haue fought a good fight, and haue finiſhed my courſe, I haue kept the faith: hence forth there is laid vp for me the Crown of righteouſneſſe, which the Lord (that righteous Iudge) ſhall giue mee at that day: and not to me onely, but vnto all them alſo that loue and looke for his appearing.*

Acts 24. 16.

2. Tim. 4 7. 8.

¶ *Of the particular account wee muſt make of Almighty God at the houre of our death: whereby we come to vnderſtand all the errors and blindeneſſe of our whole life paſt.*

Sect. IIII.

AFter this anguiſh, there followeth yet another as great as it, (namely in ſuch perſons as haue liued a leude and diſſolute life) which is, to come ſo late to think vpon the account they haue then foorth-with to make, of all the diſorders and offences of theyr former life. O how wonderfully ſhal the wicked be confounded at that time, when the greef of their paine ſhall cauſe them to open their eyes, which heretofore the delight and pleaſure of ſin had cloſed in, in ſo much as they ſhall then cleerely perceiue, what falſe Gods thoſe were which they haue ſerued, and how deceitfull thoſe riches were which they haue ſo greatly gaped after and howe by following that way (whereby they thought to haue found

At the hour of death it is a griefe to a ſick man, if we haue liued licentiouſly, that he thinketh ſo late vppon his account.

found reſt) they finde in concluſion their vtter ruine and deſtruction.

The Seruaunts of the King of Syria, came to apprehend the Prophet Elizeus, and when Almighty GOD had ſtrooken them all blinde, by meanes of the prayer of the Prophet, the Prophet ſayde vnto them; *Come go with mee, and I will ſhew you him whom you ſeeke.* And when hee had thus ſaid, hee carried them with him vnto Samaria, and brought them into the Market place of the Citty, in the midſt of all their Enemies: and then made his prayer againe & ſaid; *O Lord open the eies of theſe miſerable Men, that they may ſee where they are.*

2. Reg. 6. 19.

Now tell mee (I pray thee) when thoſe men opened their eyes & ſaw whether they were come, (believing certainely before, that they went to find the party they ſought for) how amazed and aſhamed were they, whē they ſaw how fouly they were deceiued? Now, what thing (in the world) coulde make a more liuely reſemblance of the proceſſe and deceits of our life.

VVee doe all walke heere in this world,

world, by the way of our appetites and desires: some seeke after Gold; other do purchase lands; others doe make great buildings; others seeke for pleasures and delights, others for offices and dignities; and each one is fully perswaded, that hee taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of Death, and the daunger of our account discouereth the vanities of our hopes, then finding our selues to be in arrerages for our account, wee shall cleerely perceiue, how foulely we haue bin deceiued & we shal see, that by following that way, whereby wee thought to haue found quietnes and rest, wee find our perdition.

O what miserable men are wee? How blindly doe wee now wander vp and downe in the World? What eies shall wee haue then? How shall our iudgement be then altred? How farre different shall it be from that it was before? Then shall we plainely see, how all the thinges of this world are miserable, her goods false, her wayes crooked, her hopes vaine, her promises lying, her pleasures bitter,

her

her glory ſhort and vaine.

Then ſhall we perceiue (although too late) how her riches were thorns, and her delightes poyſon. To bee ſhort, then ſhall we ſee, how our eies haue been cloſed vp and that we neuer knew whether we went. and (at the end of our iourney) we ſhall find our ſelues in the ſtreetes of Samaria, and in the ſnare of the iudgement of Almighty God; & compaſſed about with all our enemies; to wit, the deuils and our ſinnes.

O how ſhall the wicked men bee confounded at that houre? and how foulely ſhal they ſee thẽſelues beguiled? how truly may euery one of thẽ ſay at that time: O miſerable wretch that I am, what othe. commoditie haue I now by all my pleaſures paſt, but onely that I haue proucked at this dreadfull houre, the indignation of the Iudge againſt me, who muſt giue ſentence vppon me? Now my pleaſures are all dead and gone, and there remaineth of them neyther relique nor memory, to comfort mee withall: no more then if they had neuer beene; yea, contrariwiſe, they remaine as thornes, that lie pricking

all

all about my heart, they make my cauſe doubtfull, they torment my wofull ſoule now preſently, and peraduenture ſhall tormẽt it euerlaſtingly for euer and euer.

This is the fruit that I haue gathered of my diſſolute and wanton life, and of all my carnall delightes. This is the ſetting of my teeth on edge, that my gluttonies paſt do cauſe me now to haue: my pleaſures and delights haue now forſaken mee, they are quite gone away, and will neuer returne againe; yea, perhappes (inſtead of pleaſures that is continued but a moment) there are prepared for me, euerlaſting horrible torments in hell fire.

Now, what blindneſſe can be greater then this; How much better had it beene for me, neuer to haue beene borne, then to haue offended him, of whoſe helpe and fauour I haue at this preſent ſo great neede? Howe much better had it been for me, that the earth had opened and ſwallowed me vp, before I had once thought to offend him? O vnfortunate day? O curſed houre, wherein I offended the Lord! Why did I not conſider before

fore hand of this dreadfull houre? Why was I not sooner mindfull of this terrible iudgement? How were mine eyes blinded with so small a glimse? Is this the way that I tooke to be so certaine and sure? Is this the end that all the honors of the worlde come vnto? What? Are all those things which I haue so greatly esteemed heeretofore, of so little account at this present?

After all this, there followeth also another griefe as great as this, which is the fear of the account which shall then bee required of vs: this is one of the greatest troubles and greefes we shal haue at that time. For besides this, that is so terrible a matter to enter into iudgment with Almighty God, the very deuils also and fiendes of Hell, will increase this feare at that houre, which before they were woont to extenuate and diminish vnto vs, with the hope and colour of Gods mercy. Then they will put vs in minde of the greatnesse and profoundesse of the iudgementes of Almighty God, and of his Iustice, which they will then shew to bee so great, that he pardoned not his own one-

onely ſonne for the ſinnes of others.
If this then bee done in greene Wood, Luke 23 31.
what ſhall bee done (ſay they) *in dry Wood?* Then the wicked man ſhall beginne to tremble and quake for feare, and ſay to himſelfe; O miſerable wretch that I am, if that bee Rom. 2. 6. 1. Cor. 5. 10.
true which all the Scripture reporteth; to wit, that Almighty God wil giue to euery man according to his workes, what may I hope to receiue at his hands that haue done ſo many wicked workes? If the Goſpell ſay, that the tree ſhall bee iudged accor- Mathew 3. 10.
ding to fruite that it yeilideth, what Mathew 7. 19.
iudgement may I looke for, that haue brought forth ſo many wicked fruites? If it be true which the Pro- Pſal. 24. 3. 4.
phet ſaith, that none ſhall aſcend vp to the hill of God, vnleſſe he haue innocent handes and an vndefiled heart: whether ſhall I go then, that haue had ſuch wicked handes, and ſuch a filthy heart? If the ſaying of the Wiſe-man be true, that whoſo- Prou. 28. 9.
euer ſhutteth his eares, and will not heare the Law, ſhall cry and not bee heard: what may I looke for, that haue had mine eares ſhutte againſt Almighty GOD, and yet haue had

them

them so open, to hearken after lies and vanities of the world

Wherefore (O my omnipotent God) with what face shall I now appeare before thee, and desire thee to giue eare vnto mee: seeing thou hast so oftentimes called mee, and I would giue no eare vnto thee? How can I requeſt thee to receiue mee into thy house: seeing thou hast so oftentimes called at my house, and I haue shutte my Gates against thee? How shall I finde thee nowe at the time of thy neede: seeing thou hast had so oftentimes neede of mee, in thy poore and impotent members, and hast not found me? By what title or right may I requeſt thee (now at the end of my iourney) to graunt mee Heauen, seeing I haue spent all my life time in the seruice of the deuill thine enemy?

O how iustly mayst thou now say vnto me; thou hast serued the world and the deuill, get thee therefore vnto them, and let them giue thee thy hire.

The like aunswere made the Prophet Elizeus, to King Ioram the Son of Achab, who when hee had spent and

and employed all his life in the ſeruice and worſhipping of Idolles, and came in the time of his neceſsitie to the Prophet of God requeſting him of help and remedy: the holy Prophet anſwered and ſaide; *O King Ioram, what haſt thou to doe with mee? get thee hence vnto the Prophets of thy Father and Mother, and deſire them to helpe thee at this time.*

Whenſoeuer a ſinner earneſtly repenteth, & conuerteth truely vnto God, he will forgiue and receiue him.

O how many of vs do follow this wicked King, both in our life and death? In our life we ſerue the world, and at the point of death we call vpon Almighty God. What aunſwere may we looke to haue at that dreadfull houre, but euen the ſame that he hath already giuen in the like caſe, which is, What haſt thou to do with me, ſith thou didſt neuer ſeruice vnto me? Get thee hence to thy Counſellers whom thou haſt folowed, and to thine idols whom thou haſt loued, ſerued, and adored: and ſpeake vnto them to giue thee thy wages for thy ſeruice.

But few ſicke perſons (that haue liued diſſolutely) do ſo, but if they recouer their health, they returne ordinarily againe to their former wicked life.

When ye ſhall cry (ſayth Almighty God by his Prophet Eſay) *let them that ye haue gathered together, deliuer you: but the winde ſhall take them all*

Eſay 52. 13.

all way.

At the hour of our death wee wish that wee had more time to repent vs of our sinnes,

At this time the sicke man beginneth to wish, that hee might haue some space to repent him of his former life, and hee thinketh then with himselfe, that if he might obtaine it, O how would he fast and pray? how would hee releeue the poore? And what great workes of mercy would he doe? Yea, he would not content himselfe with euery common kinde of repentaunce: but would liue the most straite and austere kinde of life of all men in the World. But alas, when hee perceiueth by the encreasing of his sickneſſe, that his request will not bee graunted, and calleth to minde, what time, opportunity, and meanes he hath had to prepare himselfe for this dreadfull houre, & how fondly hee hath suffered the same to passe in vaine; then is he wonderfully greeued and vexed for this losse, and acknowledgeth himselfe to bee well woorthy of such punnishment: for that hee would not bee mindfull before hand of his dreadfull account, but omitted to repent him of his sinnes, while hee had time and space to do it.

O vnto how many of vs dooth it happen, to bee beguiled after this sort? Spending and consuming the time, (which Almighty God hath giuen vs to bestow in his seruice) in vanities and pleasures, & afterwardes when we stand in most need of it, we want it. And so happeneth vnto vs, as it doth commonly to the Pages and Seruitours in the Court, who beeing allowed a candle to light themselues to bed, do spend their candle in play all the night, & afterwardes are constraided to go to bed darling. A very apt similitude.

How the Church or faithfull congregation, comforteth and helpeth the sicke persons, at the time of their departing out of this life.

Sect. V.

NOw approcheth the sicke person to his last end, and the Church of Christ (as a very louing and pittifull Mother) beginneth then to help her Children with prayers, as also that holy Sacrament of the Lordes Supper, and with all the meanes she may

else possible doe.

And because his necessity is so great (for at this instant it shall bee determined, what shall become of him for euer) great hast is made to haue the passing Bell to bee tould, whereby the faithfull people that shall heare the same, may bee put in minde to helpe the sicke man with their deuout prayers in this his great perill and danger.

And when they perceiue his sences beginne to faile, his speech to faulter, his eyes to sinke, and his feete to dye, then the Pastor is called for, to minister some heauenly Phisicke for the health of his soule, whose body they see to be past recouery. Thus doth the godly Preacher beginne to instruct the sicke man in the matter of saluation, and to prepare him for a better life; hee first sheweth him, that the cause of his sicknesse is his sinne and transgression, which deserueth to be punished with euerlasting death; he laieth before him the fearfull threatnings of God against sin, and the examples of his seuere animaduersion and punnishment of the same; that now it behoueth him to repent,

repent him of his wicked life vnfainedly, & to call vncessantly for grace and mercy.

And if he perceiue him sufficiently to be cast downe with the sence of his sinnes, and the consideration of Gods iustice and vengeance for the same: then doth he raise him vp with the hope of his mercy, and layeth before him the sweete and comfortable promises of God in Iesus, who by his bitter death & passion, hath sustained the punnishment due to the sinnes of men, and by his holy life hath performed that righteousnesse which was required of them. So that if the sick man can but lay holde on Christ Iesus with the hand of Faith, if hee can beleeue and confesse, that the Sonne of God died and rose againe for him, and for his saluation: hee may as fully perswade and assure himselfe of eternall life, as if he had the fruition thereof already.

But if the sick man be desirous to receiue the Sacrament of Christes blessed body and bloud, as the pledge and earnest of his redemption and inheritaunce, purchased by the

death of Christ, and represented by that holy Mystery; then dooth the Pastor releeue and cheere the sicke mans fainting Soule, with that diuine and heauenly foode, whereby he is vnited and knit vnto Christ the head, as a member of his mysticall body, and whereby hee is ingrafted (as a liuely braunch) into that true and liuing vine, which yeeldeth fruit vnto eternall life.

Then (as the sicke man draweth on to his longest home) the Minister, with the rest of those that are present, beginneth to commend him in theyr Prayers vnto Almightie God, beseeching him to strengthen and increase his feeble faith, to arme him with patience in this extreamity, and to grant him a happy passage to the ioyes of heauen. Thus is the sick person releeued and comforted on euery side with the blessed Sacrament, and deuout prayers of the faithfull, at the time of his passing out of this world, when (otherwise) he wold be ready to dispaire of gods mercie, with the remembraunce of all his former dissolute disorders, and wanton pleasures & delightes, which

at

at that time would repreſent themſelues moſt liuely vnto him.

Into what a narrow ſtrait (trow ye) ſhould hee be brought, and what an extreame anguiſh and greefe ſhould hee feele, with the cogitation of his former wicked and licentious life, if the hope of Gods fauour, and the conſideration of thoſe ineſtimable benefits, which he truſteth to receiue by the meanes of Chriſt, did not rid him of that doubtfulneſſe, and mightily comfort his perplexed conſcience

Of the pangs of death, and of the great paine and agony the ſoule abideth, at her departure out of the body.

Sect. VI.

AFter this followeth the agonie and pangs of death, which is ſurely the greateſt of al the conflicts we haue in this life. Then his friends and Executors begin to prouide his winding ſheet, and other thinges for his funerals: then they begin to ſay to the ſick man, that the houre of his

departure out of this World is nowe come; and therefore they counſell him, to recommend himſelfe vnto Almighty God, and to call heartily vppon him in this laſt time of his trouble, who hath promiſed to heare and helpe all thoſe that call vppon him. Then the ſicke man beginneth to heare the wofull cries and pittifull lamentations of his poore wife, who (nowe preſently) beginneth to feele the diſcommodities of her new widow-hood & ſolitary life. Then the ſoule of the ſick man is ready to depart from the body, and at the time of her going, euery one of his members is ſore grieued and vexed therewith.

Then are the cares of the ſoule renued afreſh: then is the ſoul in maruellous great conflict and agony, not ſo much for her departure, as for feare of the houre of her dreadfull ancount, approaching ſo neere vnto her: then is the time of trembling and quaking, yea euen of ſuch as be moſt ſtout and couragious.

A notable example.

It is reported of a godly Father, that as hee was paſsing out of this World, hee beganne to tremble and feare

feare, and was loath to dye, howbeit the holy man encouraged himſelfe ſaying; Goe foorth my ſou'e, goe foorth out of this body, whereof ſhouldeſt then be afraid? It is threeſcore and tenne yeares that thou haſt ſerued Chriſt, and art thou yet afraid of Death? Nowe, if this holy man were afraid of his paſsing out of this Worlde, who had ſerued Chriſt ſo many yeares, what ſhall hee doe, who (peraduenture) hath offended him ſo many yeares? Whether ſhall he goe? Whom ſhall he call vppon? What counſell ſhall he take? O that men vnderſtood, howe great perplexity and anguiſh is at this dreadful houre?

Imagine now (I beſeech thee) in what a doleſull caſe the heart of the Patriarke Iſaac was, when his Father held him bound handes & feete, and layd him vppon the wood to ſacrifice him; when he ſaw his Fathers gliſtering Sword ouer his head, and vnderneath him the flames of fire burning, and the Seruauntes (that might haue ſuccoured him) ſtaying at the foote of the Hill, and he himſelfe bound handes and feet in ſuch Geneſis 22. 9.

sort, that hee could neyther fly nor defend himselfe, in what plight (trow ye) was the hart of this blessed young man, when he saw himselfe in so narrow a strait?

In what perplexity the soule of the wicked man is at the houre of death.

And surely, in far greater perplexitie is the Soule of the wicked man, at this dreadfull houre: because hee can turne his eye on one side, where hee shall not see occasions of great terrour and feare. If hee looke vpward, he seeth the terrible Sword of the Iustice of Almighty God threatning him; If hee looke downeward, hee seeth the graue open, euer gaping & tarrying for him: if he looke within himselfe, hee seeth his owne conscience gnawing & byting him, if he looke about him, there be Angels and deuils on both sides of him watching and expecting the ende of the sentence, whether of them shall haue the prey: if hee looke backeward, he seeth his dolefull Wife, his little young Children, his poore seruauntes, his Kinsfolke, his friends, his companions, his acquaintance, his houses, his landes, and the goods of this life, to remaine all behinde, and are not able to succour him in this

this his great distresse: for as much as hee must depart all alone out of this life, and they all must remaine still here.

To conclude, if (after all this) he take a view of himselfe, and consider what he is inwardly, he shall be wonderfully amazed & afraid; to see himselfe in such a dangerous and terrible estate, insomuch, as (if it were possible) he would fly away euen from himselfe.

Now (alas) to depart from the body is a thing intollerable, to continue still therein, is a thing impossible, and to deferre his departure any longer, will not be graunted.

All the time past seemeth vnto him but a blast of winde, and that that is to come, appeareth (as it is in deede) infinite. Now what shall the miserable soule do, being thus compassed and inuironed about with so many straits? O how fond and blind are the sonnes of Adam, that will not prouide in time for this terrible passage?

Of the funerals and burying of the body, with the filthineſſe and loathſomeneſſe thereof, after it is dead.

Sect. VII.

Of the funerals and burying of the body, with the loathſomneſſe thereby.

LAſt of all, when this great conflict is ended, the ſoule is violently taken away from the body, & departeth from her ancient habitation; the body remaining vtterly ſpoiled of all the beauty and qualities it had: now let vs conſider, what lot each one of theſe two parts muſt haue. Firſt, conſider in what caſe the body is after the ſoule is departed out of it, what thing is more eſteemed then the body of a Prince, while hee is aliue, and what thing is more contemptible and vile, then the very ſame body when it is dead? Where is then that former princely Maieſty become? where is that royall behauiour and glorious magnificence? Where is that high authority and Soueraignty? Where is that terrour and feare at the beholding of his preſence? Where is that capping, knee-

kneeling & ſpeaking vnto him with ſuch reuerence and ſubiection? how quickly is all this gay pompe vtterly ouerthrowne and come to nothing, as if it had beene but a meere dream, or a play on a ſtage that is diſpatched in an houre?

Then out of hand the winding ſheete is prouided & brought forth, which is the richeſt Iewell hee may take with him out of this life: and this is the greateſt recompence, that the richeſt man in this Worlde ſhall haue of all his goods at that houre. I wiſh this point were well conſidered by euery couetous Man, and by thoſe that make their Money their God; whoſe blindneſſe & folly the Prophet reprehendeth in theſe wordes. *Bee not afraide when a Man waxeth rich, and when thou ſeeſt the glory of his houſe very much multiplyed and encreaſed: for when hee dyeth, he ſhall not carry his goods away with him, neither ſhall his glory goe downe with him.* Pſal. 49, 16, 17.

Of the buriall of the body.

Then doe they make a hole in the Earth of ſeauen or eyght foote long, (and no longer, though it bee for Alexander the great, whom the

whole World could not holde) and with that ſmall roome onely muſt his body be content. There they appoint him his Houſe for euer, there he taketh vp his perpetuall lodging, vntill the laſt day of generall iudgement, in company of other dead bodies: there the wormes craule out to giue him his entertainment. To bee ſhort, there they let him downe in a poore white ſheet, his face being couered with a napkin, and his hands and feete faſt bound, which truely needeth not, for hee is then ſure enough for breaking out of priſon, neyther ſhall hee bee able to defend himſelfe againſt any man. There the Earth receiueth him into her lappe: there the bones of dead men kiſſe and welcome him; there the Duſt of his Auncеſtours embraceth him, and inuiteth him to that Table and houſe, which is appointed for al men liuing.

And the laſt honor that the world can doe vnto him at that time, is to caſt a little Earth vppon him, and to couer him well therewith, that the people may not feele his ſtinking ſauour, and beholde his diſhonour:

and

and the greateſt pleaſure, that his very deere and ſpeciall friends can doe then vnto him, is to honour him with caſting a handfull of earth vpon him. And therefore the faithfull people are woont to vſe this ceremony towardes the dead, that Almightie God may diſpoſe others to doe the ſame vnto them, when they ſhall be in the like caſe.

Now, what greater confeſſion & acknowledging of our miſery can we deuiſe, then to ſee how men preuent before hand, that they may not want after their death ſo ſmall a benefite as this is? O greedy couetouſnes of the liuing, and great pouertie of the dead, why ſhould a man deſire & gape after ſo many things for this preſent life, being ſo ſhort as it is, ſeeing ſo little will content him at the houre of his death?

Then the Graue maker taketh the Spade and Pick-axe in his hand, and beginneth to tumble downe bones vpon bones, and to tread downe the Earth very hard vppon him, inſomuch that the faireſt face in all the Worlde, the beſt trimmed and moſt charily kept from winde and Sunne,

ſhall

ſhall lie there, and be ſtamped vpon by the rude Graue-maker, who will not ſticke to lay him on the face, and rappe him on the skull; yea, and to batter downe his eyes and noſe flat to his face, that they may lye well & euen with the earth.

And the fine dapper Gentleman, who (whilſt hee liued) might in no wiſe abide the wind to blowe vpon him, no not ſo much as a little hayre or mote to fall vppon his Garments, but in all haſt it muſt be bruſhed off with great curioſity, heere they lay and hurle vppon him a Dunghill of filthineſſe and dirt. And that ſweete minion Gentlewoman alſo, that was woont (forſooth) to goe perfumed with Amber, and other odoriferous ſmelles: muſt bee contented heere to lye couered all ouer with earth, and foule crawling Wormes and Maggots.

This is the ende of all the gay braueries, and of all the pomp and glory of the Worlde. In this plight doe all his friendes now leaue him, lying in that ſtraite lodging, in that earth of obligation, and in that darke priſon, where hee ſhall remaine accompanied

panied with perpetuall ſolitarineſſe, vntill the generall day of iudgement. O world, what is become of thy glory? O ye my houſes, lands, & riches, where is your power? ô my wife, my children, my friends, and kinsfolkes, where haue you now left me? How happeneth it that ye my olde friendes and companions doe ſo quickly forſake me, and leaue mee heere in the Earth thus ſolitary alone? Howe chaunceth it that the wheele of my ſo great proſperity and felicity, is ſo quickly ouerturned and defaced?

They that ſawe *Queene Iezabell*, when ſhe was by the iuſt iudgement of God eaten with Dogs, when they ſaw that there remained nothing els of her beauty, but onely her skull, and the extreame partes of her feete and handes, thoſe (I ſay) that had knowne her before in ſo great flouriſhing & roiall eſtate, and ſaw her at that time in ſuch a miſerable plight, wondering at that ſo great alteration and chaunge, demaunded and ſaide; *Hæccine eſt illa Iezabell? Is this that Iezabell?* And as many as paſſed by that way, and beheld her thus eaten with Dogges, repeated the ſame exclama- 2. King 9.35. 2. King. 9.37.

clamation, maruelling at ſo great a change, & ſaid; *Is this that Iezabel?* Is this that great Queen, Lady of Iſrael? Is this ſhee that was ſo mighty? She that vſurped and ſeized the lands and goods of her ſubiects, by ſhedding of their bloud? Is death able to bring the mighty and puiſſant Princeſſe, to ſuch a baſe and miſerable calamity?

Now therefore my deere Brother, go down (I pray thee) with thy ſpirit into the graues and ſepulchers of ſuch Princes & great perſonages, as thou haſt either heard of or knowne in this World, and conſider, what a horrible and deformed forme of their bodies is there to be ſeene, and thou ſhalt ſee, that thou haſt good cauſe to make the like exclamation, and to vſe the ſame words & ſay: Is this that Iezabell? Is this that amiable face, which I knew ſo faire & liuely? Are theſe thoſe eyes that were ſo cleere and bright to beholde? Is this that pleaſant rouling tongue, that talked ſo eloquently, and made ſuch goodly diſcourſes? Is this that fine and neate body, that was ſo trimbly poliſhed and adorned? Is this the ende

of

of the Maieſty of Princes Scepters and royall Crownes? Is this the end of the glory of the World? O how oftentimes ſaith a wiſe man, hath it beene my chaunce, to enter into the Sepulchers of ſome dead bodyes, where wondring, or rather beeing greatly aſtonied at the ſight that I ſaw, I fixed mine eyes aduiſedly vpon the ſhapes of the dead corpes, I ſet the bones in order, I ioyned the hands together, and ſet the lippes in their proper places, and ſpake thus ſecretly to my ſelfe.

Behold theſe feete, that haue trauailed ſuch crooked paths & wayes: theſe handes alſo that haue committed ſo many wicked acts; theſe eyes that haue behelde ſo many vanities; this mouth, that hath eaten and deuoured ſo many delicate and ſuperfluous meates: behold this skull of his head, that hath built ſo many vain Caſtles and Towers in the ayre, this duſt and filthy skinne, for whoſe pleaſure and delight hee hath committed ſo many ſinnes and wickedneſſe, and for which cauſe, the ſoule of this body doth and ſhal (perhaps) ſuffer euerlaſting horrible torments

in

in hell fire.

This done, I departed out of that place, wholy astonied and amazed, and meeting with certaine persons both men and women, young and olde, I behelde them likewise, and considered, that both they and I, shoulde shortly appeare in the like vgly forme, and seeme as vile and loathsome to beholde, as those dead bodies are now presently. Wherfore what a fond and wicked wretch am I to liue in such wise as I doe? To what end is my purchasing and heaping together of landes and riches, & my building of such sumptuous Houses: seeing I shall shortly bee heere so poore and naked? To what end are my gay braueries, and gorgeous ornamentes in my apparrell, and furniture of houshold-stuffe; seeing I shall shortly be heere so filthy and loathsome to beholde? To what ende are my delicate Dishes, My sugred Sawces and dainty fare; seeing I shall shortly be heere meate for the wormes and Maggots of the Earth?

What

What becommeth of the soule after it is departed out of the body, and of the dreadfull iudgement and sentence that shall beginen vpon it at that time.

Sect. VII.

Statutum est hominibus semel mori, post hoc autem iudicium. Hebr. 12. ver. 27.

Omne verbum otiosum, quod loquuti fuerint homines, reddent rationem de ea in die Iudicij, Math. 12. ver. 36.

Note, that ther be two iudgements, one is at the houre of euery mans death, which is called the particular iudgement: and the other is at Doomes day, which shal be the vniuersal iudgement.

LEt vs now leaue the body lying thus buryed in the graue, & let vs see, what way the soule taketh through that new world, which is (as it were) another Hemisphere, where it findeth a newe Heauen, a newe earth, another kind of life, and another manner of vnderstanding and knowledge.

The Soule then (after it is departed out of the body) entereth into this new Region, where those that be

bee liuing neuer entred, a place full of feare and terror, and of the ſhaddowes of death. But nowe, what ſhall this new ſtranger doe in this ſo ſtrange a coũtry, vnleſſe he haue the guard and defence of Angels for this time? O my ſoule ſaith S. Bernard, what a terible day ſhall that be, when thou ſhalt enter (all alone) into that vnknowne Region, where thoſe helliſh monſters that are ſo horrible and vgly to behold, ſhall encounter and aſſault thee in the way? Who will then take thy part? who wil then defend thee? who will then deliuer thee from thoſe ramping Lyons, which beeing raging mad for hunger, doe lie there in waite to deuour thee?

Vndoubtedly this is a very fearefull way: but the iudgment that ſhal then ſo ſolemnely bee giuen, is farre more terrible. Who is able to declare how ſtrait the deuiſion of this particular iudgement ſhall be? How righteous the Iudge? Howe buſie and ſolicitous the Deuils our accuſers? How few interceſſeurs on our ſide? What a particular examination ſhall then be made of euery point of our account? & what a long proceſſe ſhall

At the hour of death, the ſoul muſt render a particular account vnto almighty God,

ſhall be drawne of all our whole life, and as our Sauiour affirmeth, *Wee muſt then render an account of euery idle word, Mat.* 12. wherefore, *If the iuſt man*, as S Peter ſaith, *ſhall hardly be ſaued, where ſhall the ſinners and wicked men ſhew themſelues?* 1. *Pet.* 4. It is a thing very worthy to be noted, that wheras a man would think, that thoſe things that wee haue moſt loued, & for which we haue take moſt paines, ſhould moſt help vs in this great diſtreſſe; it falleth out quite contrary, for they ſhall not onely not helpe vs, but alſo bee an occaſion at that time, of more paine and griefe vnto vs. The thing that Abſolon loued and eſteemed aboue al things, was the goodly haire of his head, and that very hayre Almighty God ordained by his iuſt iudgement, to be the cauſe of his death.

of all things, & then it ſhall bee iudged, what ſhall become of it for euermore, and this is tearmed her particular iudgement.

2. Sam. 14. 26.

2. Sam. 18. 9.

Now, the very ſame iudgement is prepared for all wicked perſons at that houre, that thoſe thinges that euery man moſt loued in this life, and for which hee committed moſt haynous offences againſt Almightie GOD, the very ſame thinges ſhall make his account more dreadfull, &

be

and be greater griefe vnto vs at the houre of our death,

be occasion of greater torment vnto him. There shall our children whom wee haue sought to enrich (whether it were by right or wrong) accuse vs. There shall the naughty Harlot (for whose wanton loue we haue broken the Lawes and commandementes of Almighty God,) pleade against vs. There shall our Landes, our goods, our offices, our dignities, our pleasures and delightes (which were our Idols) be our hang-man, & torment vs most cruelly. Then shall Almighty God giue iudgement vpon all the gods of Egypt, according to the matter in such sort, that those very things wherein wee haue put all our glory, shall at that time be the cause of our ruine. Nowe, if the seuerity of the dreadfull sentence of Almight God, be aunswerable to our sinnes: alaſie, who shall bee able to abide it? An auncient holy Father was woont to say, that of three things he liued continually in great feare. The first was when his soule should depart out of his body; The second, when it shold be presented before the iudgement seate of Almighty God; The third, when the sentence of his cause shold be

be giuen and pronounced. But now (which is moſt terrible of all) what if Almighty God ſhall giue this moſt terrible ſentence againſt thee, that thou ſhalt bee damned for euer, to the horrible tormentes of Hell fire, there to continue infinit millions of yeares, and world without end; in what a terrible ſtrait ſhalt thou then be? What ſorrow, what griefe, what anguiſh ſhalt thou then feele? Again what tryumphes and ioyes will the Deuils thine Enemies make at that time?

Thē ſhall that ſentence of the Prophet be fulfilled, ſaying: *All thine enimies ſhall open their mouths vpon thee, they ſhal laugh thee to ſcorne, & gnaſh their teeth at thee, and ſay, we will deuoure him. This is the day we haue ſo long looked for, we haue found him, we haue eſpied him.* But thou O ſweete Ieſus, *illuminate the eyes of my ſoule* (I beſeech thee) *that I ſleepe not in death, that mine enemy may neuer ſay, I haue preuailed againſt him, Amen.*

Lamen. 2. 16.

Pſal. 13. 3. 4.

¶ Meditation for Thurſday Morning.

℣ *Of the generall day of Iudgement.*

This day (after due preparation) thou haſt to meditate vpon the day of the generall iudgement: that by meanes of this conſideration, theſe two principall effects may be ſtirred vp in thy ſoul, to wit, the fear of God, and the abhorring of ſinne.

1. *Of the dreadfulnes and terror of the general iudgement.*

CONſider firſt, what a terrible day that ſhall be, in which the cauſes of al the Children of Adam ſhall bee throughly examined, the proceſſe of all our liues diligently peruſed, and a generall definitiue ſentence giuen, what ſhall become of vs al for euermore. That day ſhall compriſe in it, al the daies of all ages & times, both preſent, paſt, and to come: for vpon that day, the World ſhall render an account

account of all these times? And then shall Almighty God poure out the anger and indignation, which hee hath gathered together in all ages. How violently shall the maine floud of Gods wrath & indignation breake out at that day: which contayneth in it so many flouds of anger and wrath, as there haue beene sins committed since the beginning of the world vntil that day? & therefore the Prophet had good cause to say, *That day shal be a day of anger, a day of calamity and misery: a day of obscuritie and darknes: a day of clouds and tempestuous stormes: a day of the trumpet and alarum against the strong Cities and against the high Towers.* Soph. 5. 15.

2 *Of the dreadfull signes that shal goe before the general day of iudgement.*

SEcondly, consider what fearefull and terrible signes shal go before this day: for (as our Sauiour saith) berore the comming of this daye, *There shall bee signes in the Sun, in the Moone, and in the Starres, and in all Creatures, both of Heauen and Earth.* Luke 21. 25. For they shall all haue (as it were) a certaine

certaine feeling and vnderſtanding of their ende, before they come to their end indeede: and ſhall tremble and quake, and begin to fall before they fall indeede.

Luke 21. 26. But as for men, they ſhall (ſayth hee) goe vp and downe dry and withered, in great anguiſh and feare of Death, hearing the terrible roarings of the Sea, and ſeeing the great outragious ſtormes and tempeſts that ſhall then bee ſtirring: and by thoſe dreadful ſignes they ſhal coniecture, what great calamities and miſeries are threatned to the world.

And in this wiſe ſhall they goe wholly amazed and aſtonied, their faces pale and wanne, their hearts dead before death come, and as perſons condemned before the ſentence be giuen. For they ſhall meaſure the perils and daungers to come, by the great feare and terror they bee preſently in: and euery one ſhall be ſo throughly occupied with his owne affaires, that none ſhall thinke of others, no, not ſo much as the Father of the Sonne, or the Sonne of the Father: no man ſhall haue to doe for any other Man, becauſe no man

man shall bee sufficient for himselfe alone.

The Sibilles doe affirme, that at that time the beastes shall goe bellowing and roaring through the fieldes and Cities, and that the trees shall sweate blood, and that the Sea shall cast vppe the Fishes on the dry ground: but if this seeme incredible to any man, let him consider, that there is much more spoken in the Gospel. For it is a greater matter for men to be dryed vp, then for the Sea to bee dryed vp: and it is a greater matter that the vertues of the Heauens should bee mooued, then that all creatures in the earth should bee altered. Luke 21. 26.

3 *Of the comming of the floud of fire before the Iudge: and of the dreadfull sound of the Trumpet at the generall iudgement.*

THirdly, consider that vniuersall flood of fire that shall come before the Iudge, and that dreadfull sound of the Trumpet, which the Archangell shall blowe, to summon and call all the generations of the

World, to assemble together in one place, and to be present at their generall and vniuersall iudgement.

And aboue all this, consider with what a dreadfull Maiesty the Iudge shall come, whose comming is described by the Prophet Nahum, in these wordes; *Our Lord shal come like a tempest and furious whirl-wind, and the cloudes are the dust of his feete. He shal take indignation against the Sea, and it shal waxe dry, and al the riuers of the earth shall be dryed vp. The Hil Basan and Carmelus shal be withered, and the flower of Mount Libanus shal fade and fall away. The Mountaines shal quake before him, and the hils shal melt. The earth shal tremble at his presence, and the world, and al the inhabitants thereof, who shal stand before the face of his indignation? And who shal abide the fiercenesse of his fury? His wrath shal be poured out like a fire, and the very rocks shal be broken by him.*

Nahum 1. 3. 4. 5. 6.

4. *Of the strait account that shal then be required of euery man.*

AFter this, consider what a strait account shal there be required of

of euery man. *Verily* (ſaith Iob) *no man can be iuſtified, if he be compared with almighty God, and if he contend with him in iudgement, of a thouſand things that he ſhal charge him withall, he ſhall not be able to anſwer vnto me.* Iob. 9. 2. 3.

Nowe then, what ſhall euery wicked perſon thinke at that time, when Almighty God ſhall enter with him into this examination, and ſhal there (within his own conſcience) ſay thus vnto him. Come hither thou wicked and naughty man, what haſt thou ſeene in me, that thou ſhouldſt thus deſpiſe me, and go to mine enemies ſide? I haue raiſed thee from the duſt of the Earth, and created thee after mine own image and likenes; I haue giuen thee vertue & ſtrength wherewith thou mighteſt haue obtayned my glory, but thou (deſpiſing the benefits & commandements of life, which I haue giuen thee:) wouldſt rather followe the lyes of the deceiuer, then the wholeſome counſell of thy Lord and Creator.

How almighty God ſhal then accuſe the wicked within their owne conſcience.

To deliuer thee from this foule fal, I went downe from heauen into Earth, where I ſuffered, the greateſt paines, tormentes, and reproaches,

that euer were ſuffered in the world. For thee haue I faſtd ; for thee haue I trauailed from place to place ; for thee haue I watched, laboured, and ſweat drops of bloud : for thee haue I ſuffered perſecutions, ſcourginges, blaſphemies, teproches, buffetinges, diſhonours, torments, & euen death it ſelfe vpon the Croſſe.

To be ſhort, for thee I was borne in much pouerty, for thee I liued in great paine, for thee I died with intollerable torments and griefe Witnes whereof are theſe wounds, both in my hands and feet, which are here to bee ſeene in my body. Witneſſe hereof are heauen and earth, before whom I ſuffered. Witnes hereof are the Sunne and Moone, which were eclipſed at the ſame houre.

Now what haſt thou doone with this thy Soule, which I (with the ſhedding of mine owne bloud) purchaſed to bee mine ? In whoſe ſeruice haſt thou imployed that which I bought ſo deere ? O fooliſh, wicked, & adulterous generation ; why wouldſt thou rather ſerue thine enemy with paine, then mee thy Creator and Redeemer with ioy ? Bee ye

aſtonied

aſtonied (O yee Heauens) at this ſtrange caſe, and let your Gates fall downe at the ſtrangenes hereof. *For two abhominations hath my people cõmitted.* They haue forſaken me that am the Fountaine of liuely water, & refuſed mee for another Barabas. I called you very oftentimes, and yee would not aunſwere me, I knocked at your gates, and yee would not awake. I ſtretched out my hands on the Croſſe, and ye would not behold them. Yee haue deſpiſed my counſels, with all my promiſes and threatnings. Wherefore, ſpeake yee nowe (O yee Angels) bee you Iudges betweene mee and my Vineyard, what could I haue doone more for it then I haue done? Ieremy 2. 12.

Nowe what aunſwere can the wicked make hereunto? Such as bee ſcoffers at holy and diuine thinges, ſuch as be mockers of vertue, ſuch as be deſpiſers of ſimplicity, ſuch as make more account of the lawes and ſtatutes of the Worlde, then of the Lawes of Almighty GOD, ſuch as haue beene deafe to heare the callinges of GOD, vnſenſible to vnderſtand his inſpirations, rebellious a- Let the wicked prouide what anſwere to make hereunto, now whilſt they haue time in this world.

gainſt his commaundements, obdurate and vnthankfull for all his chaſtiſmentes and benefites: what can they ſay? What aunſwere can thoſe perſons make, that haue liued in ſuch ſort, as if they had beleeued that there were no GOD? And ſuch as haue made none account of any other Law, but onely how to procure their owne worldly intereſt & commodity.

Eſay 10. 3. *What wil ye do* (ſaith the Prophet Eſay) *in the day of the viſitation and calamity, that ſhal come vpon you from a far? Vnto whom wil yee fly for ſuccoue and help?* What ſhall the glorie & abundance of your lands & riches at that time auaile you: but that yee may bee carried away priſoners into hell, and there fall among the dead?

5 *Of the terrible ſentence that the Iudge ſhal then giue againſt the wicked.*

AFter all this, cõſider the terrible ſentence which the Iudge ſhall thunder out againſt the wicked, and that dreadfull ſaying, which ſhall make the eares of all that ſhall heare it

it, to glow and tingle. *His lips* (ſayth the Prophet Eſay) *are ful of indignation, and his tongue is like a conſuming fire.* What fire ſhall burne ſo hot as theſe wordes; *Depart from me ye curſed, into euerlaſting fire.* This is the moſt terrible ſaying that can be ſaide to a creature; for by this departure and ſeparation, is vnderſtoode the paine which the Diuines call, *Pœnam damni*, that is, the loſſe of all loſſes; which is an vniuerſall ſpoile of all things, and a depriuation of the chiefeſt goodneſſe, to wit, of Almighty God, in whom all good thinges doe conſiſt. Now whether ſhal thoſe curſed wicked perſons goe (O Lorde) that ſhall depart from thee? In what Hauen ſhall they arriue? What maiſter ſhall they ſerue? Eſay 30. 27. Math. 25. 41

Whoſoeuer they be that ſhall depart from thee ſhal be written in earth, becauſe they haue forſaken the vaine and ſpring of the water of life, which is almighty God. Ieremy. 17.

The greateſt punniſhment that the Romaines vſed to put a Cittizen vnto, for certaine greeuous offences, was to banniſh him out of the noble Citty of Rome, and to confine him

into some Iland apart, among some barbarous Nation. Now, if it were thought so great a punishment to be banished out of the Citty of Rome, what a punishment shall this be, to be banniſhed out of the company of Almighty God, and of all his elect? Yea, and to bee banniſhed for euer and euer into the company of Sathan, and of those barbarous Helhounds?

Math. 25. 41. *Depart from mee* (saith Christ) *yee cursed*, as if hee should say, I haue inuited you with my blessinges, and ye would not come, now therefore take yee my curse to your despite. *The wicked man* (saith the Prophet) *loued malediction, and it came vpon him, and he refused the blessing* (that Almighty God offered vnto him) *and therefore it shal bee kept farre enough from him.*

Our Sauiour Christ cursed the Figge-tree, and immediatly not only the leaues, but euen also the body and roots of the tree withered away,

Math. 11. 14. so as it neuer brought foorth fruit any more. In like manner shall those miserable damned persons be accursed, and vtterly deprined of all hope

of

of ſaluation and of all fruit and comfort for euermore.

But whether doſt thou ſend them ô Lord? *vnto euerlaſting fire?* ô what a bed is this for delicate and dainty perſons? *Which of you* (ſaith the Prophet) *is able to dwell in the burning fire? which of you is able to dwel in the euerlaſting flames?* What greater curſe and malediction can there bee then this? What calamity, what ſentence, what aduerſity may be compared with the onely ſhaddow of this? This is that terrible and fearefull fire, which the Prophet Eſay ſetteth forth in theſe words? Eſay 33. 14.

The ſtreames thereof ſhal be turned into melting pitch, it ſhal not be quenched night nor day: the ſmoake of it ſhall goe vp for euermore: it ſhal be deſolate from generation to generation, no Man ſhall euer paſſe through it. Eſa. 34. 9. 10.

The fourth Treatiſe of the general day of Iudgement, wherein the former meditation is declared more at large.

THe effects vndoubtedly are very great, which the feare of God

Eccles. 1.13. worketh in the ſoule; *Who ſo feareth God* (ſaith Eccleſiaſticus) *it ſhal goe wel with him at his laſt end, and on the day of his death he ſhal bee bleſſed,* And in another place he ſayth, *How great is that Man that hath attained vnto wiſedome and knowledge? But be he neuer ſo great, he is no greater then he that feareth God: for the feare of the Lorde hath placed his ſeate aboue al things. Bleſſed is that man to whom it is giuen to feare the Lorde. Hee that hath this feare, with whom ſhal wee compare him? For the feare of God is the beginning of his loue.*

Eccles 25. 10. 11. 12.

All theſe bee the wordes of Eccleſiaſticus, whereby it appeareth plainly, that the feare of God is the beginning of all gooneſſe, (ſithence it is the beginning of his loue) and it is not only the beginning, but alſo the key & perſwaſion of al good things; as Sa. Bernard witneſſeth, ſaying; I knowe this for a moſt certaine truth, that there is nothing of ſo great force and efficacy, to keep vs in the grace and fauor of God, as to liue at all times in the feare of him, and to eſchew alwaies all manner of proud and preſumptuous thoughts.

Now

Now to obtaine this ſo precious a Iewell, it auaileth very much, to occupy our minde in the conſideration and continuall remembrance of the iudgement of Almmighty God; and aboue all other thinges, in the conſideration of that ſupreame and finall generall iudgement, that ſhall bee giuen in the end of the world.

This iudgement is the moſt dreadfull thing of all that the holy Scriptures declare vnto vs, for the thinges that are there ſignified vnto vs of this day are ſo terrible, that were it not that Almighty God himſelfe reported them, they would ſeeme altogether incredible. And therefore our Sauiour, after hee had preached and ſet our certaine of them to his Diſciples, the greatnes of them was ſuch that they ſeemed to exceed the common credulity and fayth of men, in regard wherof, he endeth the matter with this affirmation, ſaying; *Verily verily, I ſay vnto you, that the World ſhall not end, before al theſe thinges bee fulfilled, for heauen & earth ſhal faile, but my word ſhal neuer faile.* Math. 13. 30.

It is written in the Actes of the Apoſtles, that when S. Paule preached before

before the President of Iudea, of the terrible things of this day: the same
Actes, 24 26. President beganne to tremble and quake at the words which the Apostle spake; notwithstanding that hee was an Infidell, and had no beleefe at all in this mystery. Whereby it may appeare, what terrible thinges those were, that the Apostle then spake of, sith the onely sounde of them was able to cause so great feare and trembling in a man that did not beleeue them.

Now the Christian that beleeueth them, and holdeth them for a matter of Faith, what a liuely sence and feeling should he haue in these thinges, when he heareth, readeth, or considereth them?

And let no man thinke to excuse himselfe pretending innocency, and saying that these threatnings are not spoken vnto him, but to vniust and wicked persons. For S. Ierom was a iust man, and yet (for all that) he said, *That so often as he remembred the day of iudgement, both his hart and his body trembled for very feare.*

The Prophet Dauid also was a iust man; yea, hee was a man according

to

to Gods owne heart; and yet (for al this) he had ſo great feare of the account of this day, that he ſayde in a certaine Pſalme, *O Lorde, enter not into iudgement with thy Seruant, for in thy ſight no man liuing ſhalbe iuſtified.* Pſalme 143. 2

The holy man Iob likewiſe was a moſt innocent and iuſt man, and yet (for all that) hee liued in ſuch exceeding feare al the dayes of his life, that hee reporteth thus of himſelfe, and ſaith; *Like as hee that ſaileth in the midſt of a ſtormy tempeſt, is in great feare, when he ſeeth the furious raging waues cõming vpon him: euen ſo haue I trembled alwaies before the Maieſty of almighty God, & my feare hath bin ſo paſſing great, that I was not able to abide the heauy burthen thereof.* Iob. 31. 23.

But aboue all theſe, the Apoſtle S. Paule was a very iuſt man, and yet (for all that) hee ſayde thus of himſelfe; *I feele no remorſe of conſcience of any thing I haue done amiſſe, and yet I count not my ſelfe ſafe and ſecure, for as much a the Lord is he that ſhall be my Iudge.* 1. Cor. 4. 4.

As if he had ſaid in expreſſe words, Many times it may happen, that (in our

our owne ſight) we finde our ſelues to be without blemiſh in our works, and yet (in the ſight of Almighty God) we be farre otherwiſe, for that which lyeth hidden from the eyes of men, is not hidden from the eyes of Almighty God.

Vnto a rude and vnskilfull Paynter, the worke that he hath drawne, ſeemeth to bee very perfect: but a cunning and skilfull Painter, wil find many defects worthy to be noted in it. Now, how farre greater defectes & imperfections ſhall the moſt high goodneſſe and wiſedom of almighty God find, in a creature ſo euill inclined as man is? who (as Iob ſaith) drinketh ſin and iniquity as it were water.

Iob. 15. 16.

Againe, if the ſword of Almighty God did finde ſo much to bee pared off in heauen, how much more ſhall it find in earth, which bringeth forth nothing elſe but brambles and bryers? And who is hee that hath all the corners of his ſoule ſo pure & clean, but that hee ſhall haue neede to ſay with the Prophet, *Ab occultis meis munda me Domine: Clenſe me O Lord from my ſecret ſinnes.* Wherefore, it behoo-

Pſalme 19. 12.

behoooueth all men, to liue in great feare and dread of this day of iudgement, be their life neuer ſo iuſt, ſeeing the day is ſo dreadfull, our life ſo faulty, and the Iudge ſo iuſt, & aboue all, ſeeing his iudgements bee ſo ſecret and profound, that no man knoweth what lot ſhal fall vnto him. But (as our Sauiour ſayth) *Two ſhal be in the fielde, the one ſhal bee taken, and the other forſaken. Two in one bed, the one ſhal be taken, & the other forſaken. Two grinding in one Mill, the one ſhal be taken, & the other forſaken.* In which words wee be giuen to vnderſtand, that of ſuch perſons, as are all of one ſame ſtate and manner of life: ſome ſhal be carryed vp to heauen, and ſome throwne down to the bottomleſſe pit of hell. Inſomuch, as by this and many other places of the holy Scriptures it plainly appeareth; that no man can account himſelfe ſecure and ſafe (by his owne righteouſnes or deſerts,) but hee muſt rely wholy vppon the mercy of GOD in Chriſt Ieſus, by vertue of whoſe death and reſurrection, the true beleeuer may conceiue an aſſured hope of eternall life.

Math. 24. 40.

Titus 3. 5.

Of

Of the dreadfulneſſe and terrour of the generall iudgement, and how rigorous the day thereof ſhall be.

Sect. I.

TO conſider wel of the greatnes of this iudgement, thou muſt firſt preſuppoſe, that there is no tong in the World able to expreſſe the leaſt part of the troubles that ſhall be vppon this day: And therefore the Prophet Ioell (beeing deſirous to ſpeake of the greatnes thereof) found his wits & ſences ſo weake and confounded, that hee began to ſtut and ſtammer like a child, and to ſay, *A! a! a! what a day ſhall that bee?* The like manner of ſpeech vſed the Prophet Ieremy, when Almighty GOD would ſend him to preach; to ſignifie that he was an infant, and altogether vnable to diſcharge ſo great an Ambaſſy, as he was appointed by almighty God to doo. And the ſame maner doth the Prophet Ioell vſe euen at that time, to giue vs to vnderſtand that there is no tongue in the wo.ld

Ioel. 5. 15.

Ieremy 1. 6.

world, that will not ſtut & ſtammer like a child; when it ſhall goe about to ſignifie what thinges ſhall happen vpon that dreadful day.

Vpon this day Almighty GOD will reduce all ſuch filthineſſe as the wicked haue cauſed in the Worlde, (through their wicked woorkes) to his firſt due forme and comlineſſe: and as their filthy and wicked actes haue beene many and great, euen ſo muſt the purifying of them bee proportionable to the actes committed. And ſo ſhall the World bee ſo much beautified by the puniſhment of the wicked, as it hath beene defiled and disfigured through their offences.

Whē a man hath by reaſon of ſome great fall, put his arme out of ioynt, the more griefe and paine muſt hee afterwardes abide, before it can bee ſet in ioynt againe, and bronght to his due proper place. Now whereas the wicked haue diſordered al things in this World, and ſet them out of ioynt, and wrenched them out of their naturall places, when that heauenly reformer ſhall come to reſtore the world, by puniſhment of ſo many diſorders; howe great ſhall the

punishment be, where so many and so great disorders haue beene?

This dreadfull day, is called not onely the day of Anger, but also the day of our Lord, as the Prophet Ioel termeth it. Giuing vs thereby to vnderstand, that all other dayes haue been the daies of men, in which they haue fulfilled theyr owne willes, against the will of God, but this day is called the day of our Lorde, because vpon this day our Lorde will doe his will against the will of men. Thou doſt now swear and forsweare, and blaspheme, and Almighty GOD in this mean while holdeth his peace, and saith nothing vnto it: but bee thou well assured, the day shal come, when Almighty God will breake off his long silence of so many daies, & of so many iniuries, and will answer for his owne honour. So that there bee no more but two dayes in the Worlde? the one is the day of our Lord, and the other the day of man.

Ioel 1.15. Why the way of iudgement is cald the day of our Lord.

Man (whilst his day endureth) may doe whatsoeuer hee listeth, and Almighty God will hold his peace, and (as it were) wink at al his doings.

Vpon

Vpon this day, the King Zedechias may command the Prophet of God to bee caſt into a Well, and bread to bee giuen vnto him by ounces. He may vſe and abuſe the Prophet at his pleaſure, and at all thoſe iniuries Almighty God will hold his peace. But after this day there will come another day, and Almighty GOD will take king Zedechias & depriue him of his kingdome: he wil deſtroy Ieruſalem, and bring King Zedechias in fetters before the king of Babilon, and there ſhall his ſons and friendes be murdered before his face. There ſhall he commaund his eyes (which were preſerued to ſee ſo many miſeries) to bee plucked out of his head, which done, hee ſhall cauſe him to be carried in fetters to Babilon, and confine him into a Priſon, there to remaine all the daies of his life. So that as man hath liberty to doe vpon his day whatſoeuer he liſteth, without any reſtraint or impediment at all; euen ſo wil Almighty God haue free liberty to doe vpon his day what ſoeuer his will and pleaſure ſhall be, and no man ſhall be able to let or diſturbe him. 2. Reg. 25.

Of

Of the dreadful and terrible ſignes that ſhal go before the day of the generall iudgement.

Sect. II.

FInally, if thou deſire to vnderſtand what manner of day this ſhall bee, conſider what ſignes ſhall goe before it, for by the ſignes thou ſhalt perceiue what the thing ſhall be that is ſignified. Firſt of all, *when*
Math. 13. 32. *that day ſhal bee, no man knoweth, no not the Angels in Heauen, nor yet the ſonne himſelfe* (to reueale it to any other) *but the father onely.* Howbeit, certaine ſignes ſhall goe before it, whereby men may prognoſticate, not onely of the neerenes of the day, but alſo of the greatneſſe and dreadfulneſſe thereof.

For (as our Sauiour ſayth) *before*
Math. 24. 7. *the comming of this day, there ſhall be great warres and troubles in the world. Nation ſhall riſe againſt Nation, and Kingdome againſt kingdome, and there ſhall be great earthquakes in many places, and Peſtilence and Famine*

mine, and terrible thinges appearing in the ayre, and other great signes and wonderr.

And which is more dreadfull then all this, there shall come that great and horrible persecution, so often-times mentioned in the holy Scriptures, which shall be executed by the most cruell persecutor that euer the Catholique Church hath had, to wit; by Antichrist who shal impugne the Church of Christ most maliciously, not onely with most cruell wars and horrible torments, but also with apparant and fained miracles. Consider now therefore with thy selfe, what a terrible time that of Antichrist shall be, when the godly Martir shal offer his body to the tormentor, and the tormeuted shall worke miracles before his face.

The horrible persecution of the Church by Antichrist.

To conclude, the tribulation of these daies, as our Sauiour saith, shal bee so great, as the like was neuer since the beginning of the Worlde, nor neuer shall bee, insomuch as if Almighty God of his great mercy, did not prouide to shorten these daies, no flesh should be saued: but for the Elects sake, the dayes of (Antichrist

Mat. 24. 21. 22

tichriſt ſhall be ſhortned.

After theſe ſignes (as this day of generall iudgement draweth neerer and neerer) there ſhall appeare other ſignes more dreadfull then theſe: in the Sunne, in the Moone, and in the Starres. Of which dreadfull ſignes, the Lord ſpake by his Prophet Ezechiell, ſaying; *I wil cauſe the ſtars of heauen to bee darkned ouer thee, and I wil couer the Sun with a cloud, and the Moone ſhall not ſhew foorth her light. And I wil cauſe al the lights of heauen to mourne and lament ouer thee: and I will ſend darkneſſe ouer all the land.* Now when theſe great ſignes and alterations ſhall appear in the heauens: what may we looke for vpon earth, which is wholly gouerned by the Heauens? Wee ſee in a Common-weale, that when the heads that gouerne it, are in any tumult, all the other members and parts thereof, are alſo in like tumult and vproare, and the whole Common-weale is toſſed and turmoyled with armes and diſſention.

Ezek. 31. 7. 8.

Now if all this body of the world bee gouerned by the vertues and influence of the Heauens, in caſe both

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the heauens and his body be altered, and out of their naturall order; in what ruthfull caſe then ſhall all the members and partes be, that depend of them? the aire ſhalbe ful of lightninges, Whirle-windes, and blazing ſtarres, the earth ſhall be full of wide yawning cliffes, feareful tremblings, and quakings, and theſe earthquakes (as it is thought) ſhall be ſo great & violent, that they ſhall bee able to ouerthrow, not onely the ſumptuous Pallaces, high Towers, and ſtrong Caſtles, but euen the very Mountaines and Rockes themſelues ſhall bee alſo ſhaken and ouer-whelmed by them, and quite remooued out of their places. But moſt of all other Elements, the Sea ſhall at that time ſhewe greateſt rage and fury, and the Waues thereof ſhall bee ſo high and ſo furious, that it ſhall ſeeme that they will vtterly ouer-whelme all the whole earth. Such as dwell by the Sea ſide, ſhall bee in great dread and terror, by reaſon of the great riſing of water, and ſuch as dwell further off, ſhall be wrongfully afraide of the horrible roaring and noyſe of it, which ſhall be ſo extreamely outragious

ragious, that they ſhall be heard many miles off.

In what a pittifull caſe then (I pray you) ſhall men bee in theſe dayes? How ſhall they be aſtonied, cõtounded; yea, vtterly bereaued of theyr ſences, of their ſpeech, and of their taſt of all thinges? Our Sauior ſayth, that at this time the people ſhall bee in great anguiſh and diſtreſſe, and that men ſhall goe as though they were withered and dried vp, and had no life in thẽ, by reaſon of the great feare of thoſe thinges that ſhall happen vnto the world.

They ſhal they ſay one to another, what meaneth this? What doe theſe terrible Prognoſtications ſignifie, What will the Worlde at the length bring forth, that it now ſwelleth and rageth in this furious wiſe? VVhen ſhall the end bee of all theſe ſo great toſsings and alterations of al things? Now (after this ſort) ſhall men goe vp and downe ſore afraide and diſmaide, their hearts fayling them, and carying their armes a croſſe, and one of them looking pittifully vpon another.

And they ſhall bee in great dread and

and feare, beholding one another to be ſo farre chaunged and disfigured, that euen that alone were enough to diſmay them, although there were nothing elſe to bee feared. All occupations and trades of the world ſhall then ceaſe euery where: and ſo ſhall in like manner all ſtudy, and deſire of purchaſing and gaining. For the greatues of the feare ſhall hold mens hearts ſo thoroughly occupied, that they ſhall not onely forget theſe to eate and drinke, and to doe ſuch things, but they ſhal alſo forget euen things that are neceſſary for the maintenaunce and ſuſtentation of theyr liues. Theyr cheefeſt care ſhall bee where to ſeeke out ſure & ſafe places to defend themſelues from Earthquakes, and from the tempeſtuous ſtormes of the ayre, and from the inundations of the Sea. And ſo Men ſhal go to hide theſelues in the caues and dens of wild beaſts, and the wild beaſtes ſhall ſeeke likewiſe to ſaue themſelues in the lodgings & houſes of men, and ſo all things ſhall be toſſed and turmoyled vp-ſide downe, & be full of terror and confuſion.

The preſent calamities ſhall af-

ſhall them very ſore; but the great feare and dread of thoſe that are to come, ſhal vexe them worſe, becauſe they know not what the end ſhall be of ſuch doleſull and lamentable beginninges. I want wordes to declare this matter, as it were requiſite to be declared, and all that is ſaid, is much leſſe then that which ſhall be indeed. Wee ſee (euen now by experience,) when any outragious tempeſt riſeth in the ſea, or whē any ſtormy whirlewinde or Earthquake happeneth vpon the Land, how wonderfully men are diſmaid, howe they tremble and bee aſtonyed, and how both theyr ſtrength and wits do faile them.

Now then, when the Heauen, the earth, the Sea and the ayre, ſhall bee wholly diſtempered and diſordered, when in all Regions and Elements in the World there ſhall bee peculiar ſtormes and tempeſts, when the Sun ſhall threaten with mourning, the Moone with blood, and the Starres with their fallings; who ſhal be able to eate? Who ſhal be able to ſleepe? Who ſhal be able to take ſo much as one minute of reſt, being compaſſed on each ſide with ſo many outragious

ragious ſtorms & tempeſts? O how miſerable and vnhappy is the ſtate & condition of the wicked, who are threatned with al theſe fearful prognoſtications?

And contrariwiſe, how bleſſed is the ſtate of the good & godly, vnto whom all theſe thinges are ſauours, comfortes, and good tydings, of the happy proſperity ſo neere at hande approaching then vnto them? How ioyfull ſhall they then ſing with the Prophet, *GOD is our refuge and our ſtrength, and therefore wee will not feare, though the whole earth be toſſed and turmoyled, and the Mountaines be remooued, and fall into the bottome of the Sea.* Pſalme 46.1.2

Like as yee vnderſtand, (ſayth our Sauiour) *when the Figge-tree and all other Trees beginne to bloſſome, and to bring foorth their fruite, that then the ſpring-time draweth neere at hand: euen ſo when yee ſhall ſee theſe thinges come to paſſe, then may ye perceiue, that the kingdome of God is at hand. Then may ye open your eyes, and lift vp your head, becauſe the day of your redemption approcheth.* Luk.21.30.31

O how ioyfull ſhall the good and

vertuous then bee? Howe well ſhall they thinke all their labours & trauailes employed? And contrariwiſe, how woefull and ſorrowfull ſhall the wicked be? And how ſore ſhall they then condemne all the ſteppes, and wayes of their ſinfull life?

Of the comming of the floud of fire before the iudgement: of the dreadfull ſound of the trumpet: of the end of the world: and of the reſurrection of the dead.

Sect. III.

AFter all theſe ſignes, ſhall the cõming of the Iudge approch neere at hand; before whom there ſhall goe an vniuerſall floud of fire, which ſhall burne and conſume to aſhes all the glory of the world: this fire ſhall bee to the wicked a beginning of their paine, and to the good a beginnning of their glory. Then ſhall all the glory of the world haue an end: then ſhal the mouing of the Heauens, the courſe of the Planets, and the generation of thinges ceaſe, then

then ſhall the variety of times, with all other thinges that depend of the heauens, haue an end. And ſo Saint Iohn writeth in the Apocalips, *That he ſaw a mighty Angell clothed with a bright cloud, his face was like the Sun: hee had a Raine-bow for a Crowne on his head, his feete were like Pillers of fire, of the which one he ſet on the Sea, and the other vpon the Land. And hee ſaith that this Aungell lifted vppe his arme towardes Heauen, and ſware by him that liued euerlaſtingly, World without ende, that from thence-foorth there ſhould be no more time.* Reuel. 10. 1.

That is to ſay, that there ſhould be no mooning of the Heauens; nor of any other thing that is gouerned by them; and (which is more then all this) there ſhould be no place to repent vs for that wee haue doone amiſſe, nor any time of meanes to prouide for the life to come.

After this fire, there ſhall come (as the Apoſtle ſaith) an Archangell with great power and Maieſty, and he ſhall ſound a Trumpet, 1. Theſ. 4. 16. (to wit, a great & terrible voyce) whoſe ſound ſhall bee heard ouer all the parts of the world, and with this

Trumpet he ſhall ſummon all Nations to come to the generall iudgement.

This is that feareful voyce whereof S. Ierom ſpeaketh, ſaying; *Whether I eat or drinke, or whatſoeuer I do, mee ſeemeth alwaies that I heare that voyce ſounding in mine eares, which ſhall ſay, Ariſe vp al ye that be dead, and come to iudgement.*

Who ſhall appeale from this ſummons? Who ſhal bee able to voyde this iudgement? Whoſe hart ſhal not tremble and quake for feare, at the terrible ſound of this voyce. This voice ſhall take from death all her ſpoiles, & cauſe her to reſtore again al that ſhe hath taken away from the world. And ſo S. Iohn ſaith that then,

Reue. 20. 13. *The Sea ſhall reſtore the dead body, which it hath had, and likewiſe both death and Hel ſhal reſtore all thoſe bodies that they haue.*

Nowe, what a wonderfull ſight ſhall that bee, to ſee the Sea and the earth to bring forth in all partes ſuch variety of bodyes, and to ſee ſo many huge Armies, and ſo many ſortes and diuerſities of Nations and people aſſembled together? There ſhal

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the Alexanders appear, there shal the Xerxes & Artaxerxes, there the Darijs, and the Emperors of Rome, and the most mighty Kings and puissant Princes of the World with another manner of habite and behauiour, and with other kind of thoughts, much differing from those that they had in this life.

To be short, there shall all the Children of Adam meete together, euery one to giue vp an account of his owne life, and to bee iudged according to his woorkes. Howbeit, although all persons shall rise againe at that day, neuer to dye any more: yet shall there bee a great difference betweene bodies and bodies. For the bodies of the iust shal rise very beautifull, and bright as the Sunne: but the bodies of the wicked shal rise very blacke and filthy, euen like vnto death it selfe.

Great difference shall bee at the day of resurrection betweene the bodies of the iust & the wicked

Nowe what a great ioy shall it bee then to the soules of the iust, to see theyr desires nowe fully accomplished? What a ioy shall it bee to see themselues, (after so long a banishment) to bee vnited and ioyned euerlastingly in company, with their

Of the ioyfull meeting of the soules and bodies of the iust, at the day of generall iudgement.

moſt deare and louing Bretheren? With what ioy may the ſouleſay thē vnto the body, O my body & faithfull companion, that haſt holpen me to gaine this crowne, that haſt ſo oftentimes faſted, watched, and prayed, that haſt ſuffered with mee the trauell of pouerty, the croſſe of afflictions, and the contradictions and reproches of the world. How oftentimes haſt thou ſpared the meate frō thine onely bellie, to giue it to the poore? How often haſt thou lacked cloths thy ſelfe, to cloth the naked? How often haſt thou renounced and loſt thine owne right & title, for that thou wouldſt not breake peace, and be at diſſention with thy neighbour? Wherfore it is meet that thou ſhouldeſt now be partaker of this heauenly treaſure, ſeeing thou haſt holpen me to gaine the ſame, and it is meete that thou ſhouldſt bee my companion in this my glory, ſeeing thou haſt bin my companion in all my paines and labours. Then ſhall theſe two faithfull friends bee ioyned together in one ſubiect, not (as they were in this life) with contrary appetites and deſires, but with a league of perpe-

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tuall peace & conformity, so as they may sing & say for euer: *Behold what a good and ioyfull thing it is for brethren to dwell together in vnity.* Psalme 133.1.

But contrariwise, what a heauinesse and griefe shal it be then to the soule of the damned person: when he shal see his body in an vgly forme, as there it shall bee giuen vnto him: to wit, blacke, filthy, stinking, and horrible.

Of the sorowfull and greeuous meeting of the soules and bodies of the damned persons, at the day of general iudgement.

Then shall he say: ô cursed body; ô beginning and ende of my paynes and sorrowes: ô cause of my damnation: now art thou no more my companion, but mine enemy: now art thou no more my helper, but my Persecutor; nowe art thou no more my habitation, but the change and Snare of my destruction. O cursed tast, how deerly do I pay now for thy delicates and delightes? O stinking flesh, that hast thus brought mee to these painfull horrible torments, by yeelding to thy lusts and pleasures.

What? alas; is this the body, for whose sake I committed so many sinnes? Were these the delightes of this body, that caused me vtterly to cast away my selfe? Was it for this

ſtinking mucke hill, that I haue loſt for euer the Kingdome of Heauen? was it for this vile and filthy carkaſe, that I haue loſt for euer the glory of life euerlaſting? O yee infernall Furies, riſe vp now againſt me, and teare and rent mee in peeces: for I haue well deſerued theſe horrible torments. Curſed be the day of my vnfortunate birth, ſeeing my hap muſt be ſo miſerable, as to ſuffer euerlaſting torments in the moſt horrible pit of Hell fire, for ſo ſhort pleaſures and delights.

Theſe, and other more deſperate words, ſhal the damned ſoule ſpeake vnto that body, which ſhee loued ſo exceedingly in this tranſitory world. But tell me; (ô miſerable ſoule) why dooſt thou nowe ſo much abhorre that thing, which heeretofore thou louedſt ſo well? Is not this fleſh thy deerely beloued? Is not this the belly, which thou madeſt thy God? Is not this the face, which thou diddeſt keep ſo warily from wind & ſun? Is not this the viſage, which thou diddeſt paint with ſo many artificial colours? are not theſe the armes & fingers, which gliſteted with Ringes of gold,

Gold, Bracelets and Diamonds? Is not this the body, for whoſe ſake ſearch was made both by Land and Sea, to furniſh a Table for it with al delicate and dainty diſhes? To haue a fine and ſoſte bed, to procure curious and coſtly garments? Who hath now ſo altered thy affection? Who hath made thy body to looke nowe ſo horrible and vgly, which before ſeemed ſo faire and amiable?

Thou ſeeſt heere nowe (Chriſtian Brother) what end the glory of the World hath, with all the vaine pleaſures and delights of the body.

Of the ſtrait account that ſhalbe required of euery man, of the cõming of the Iudge: of the matter of the iudgment: and of the witneſſes and accuſers that ſhal be there againſt the wicked.

Sect. IIII.

NOW when al mankind ſhal be raiſed again, and aſſembled together in one place, expecting the comming of the Iudge, then ſhall he

Acts 10. 42. he (whom Almighty God hath appointed to bee the Iudge ouer the quick & the dead) came down. And like as at his first comming, he came with very great humility and meeknes, inuiting men vnto peace, & calling them to repentance: euen so at his second comming, hee shall come with very great Maiestie and glory, accompanied with all the powers & principalities of Heauen, threatning all those with the fury of his anger, that refused to vse the meekneese of his mercy.

Note here the two commings of Christ: the first was with great humility, and the second shall bee with great maiesty and glory

Esay 2. 19.

At this time the feare and terrour of the wicked shall be so great, *That* (as the Prophet Esay sayth) *they shal seeke the cliffes of stones, & the hollow places of the Rockes, to hide themselues therein: for the great feare they shall haue of the Lord, and of the glory of his Maiesty, when he commeth to iudge the world.* To conclude, this feare shalbe so great, *That* (as Saint Iohn sayth) *both the heauens and the earth shall fly from the presence of the Iudge, and shal finde no place where to hide themselues.*

Reue. 12. 1.

Now, O ye heauens, why doe ye fly away? what haue ye done? Why

are

are ye afraid? And if by the Heauens be vnderſtood the bleſſed ſpirits that bein heauen. O ye bleſſed ſpirits, that were created & confirmed in grace, why doe ye fly away? What haue ye doone? Why are yee afraide? Vndoubtedly they are not afraide for any danger that is towardes themſelues, but they bee afraid to behold in the Iudge, ſuch a great maieſty & indignation, the greatneſſe whereof ſhall be able to ſtrike all the heauens with terrour and admiration. When the Sea is outragious and tempeſtuous, euen he that ſtandeth ſafe vpon the ſhore, is in a kind of feare and admiration.

When the Father goeth like a Lyon about his Houſe, in punniſhing his bond-ſlaue, his innocent ſonne is alſo afraid, although hee know right well that his Fathers rage is not bent againſt him, but againſt the ſlaue. Now what ſhall the wicked do at this time, when euen the iuſt ſhall be ſo greatly afraide? If the Heauens fly for feare, what ſhall the earth do? And if thoſe that bee wholly Spyrite doe tremble and quake: what ſhall they doe that haue beene wholy

ly fleſh?

And if (as the Prophet ſayth) *The Mountaines ſhal melt in this day, before the face of Almighty God*, what ſtony hard hearts then haue we, that (for all this) be nothing at all mooued? If the goodly Cedars of Libanus be ſhaken, what ſhall become of the tender twigs of the Deſart? what ſhall the ſeely Lambe doe, when the ſturdy Ramme doth ſtop and tremble; and if the righteous ſhal ſcarcely bee ſaued, where ſhal the Sinner and vngodly appeare?

Then ſhall the Romaines behold thoſe hands, which they haue wounded with ſharpe nailes, and that ſide, which they pierced with a Speare; then ſhal the Iewes behold that bleſſed body, which they procured to be crucified, and let them ſay if it be not the ſame, which they reported that his Diſciples had ſecretly ſtolne out of the Graue. Thus ſhall the ſcarres of theſe woundes, bee a witneſſe of the redemption and remedy, which Almighty God ſent into the world; thus ſhall they ſerue to iuſtify the cauſe of Almighty GOD, and to leaue the wicked voyd of al manner

of

of comfort and excuſe, in that they refuſed the meanes of their redemption.

Then ſhall both Iewes and Romaines, haue good cauſe to be aſhamed of their out-rage and cruelty: then ſhall they beginne to ſtrike and beate vpon their breaſtes, in ſigne of lamentation: and not onely they, but *All Nations of the earth* (ſaith our Sauiour) *ſhall then weepe and lament*. Math. 24. 30. They ſhal weepe, and yet the teares at that time will not ſerue their turn; for inſomuch as they haue contemned the riches of his mercy, nowe they muſt abide the rigour of his iuſtice, and becauſe they deſpiſed the ſweeteneſſe of his fauour, now muſt they feele the ſharpnes of his indignation and fury. They ſhall bewayle their ſinnes paſt, their ſhame preſent, and the tormentes that are to come. They ſhall bewayle their miſerable hap, their vnfortunate birth, & theyr curſed end.

For theſe (and many other cauſes) they ſhall weepe and waile very bitterly, and as perſons wholy diſmaied and fettered in all parts, and without all manner of comfort and remedy: they

they ſhall wring theyr handes, and ſtrike themſelues vppon theyr breaſtes.

Then ſhall the Iudge make a diuiſion between the euill and the good: and place the Goats at his left hand, and the Sheepe at his right hand. O how happy & bleſſed ſhal thoſe perſons be, that ſhal be thought worthy to haue a place among thoſe elected Sheepe! ô Lord, I moſt humbly beſeech thee, let mee haue tribulation heere in this world; puniſh me here; cut me in peeces here; burne mee heere, ſo that I may there bee placed at thy right hand. Then ſhall the generall iudgement begin to be ſolemnized: and the cauſes of each one ſhall be throughly ſcanned and examined: according as the Prophet Daniell writeth in theſe wordes: *I ſtood* (ſaith he) *attentiuely, and I ſawe certaine ſeates ſet in their places, and the auncient of yeares ſat downe, whoſe Garments was white as Snowe, and the haire of his head like the pure Wooll. The throne wherein hee ſate, was like flames of fire, & the wheels thereof like burning fire. And a Riuer of raging fire iſſued and came forth from before him*

Our Sauiour Chriſt the Iudge ſhall make a ſeparation betweene the good and the wicked.

Daniell 7. 9.

him. Thouſand thouſands were attendant to ſerue him, and tenne hundred thouſand thouſands ſtood waiting before him, &c. I beholde all this in the viſion of the night, and I ſawe one comming in the clouds, who ſeemed to bee the Sonne of Man. Hitherto are the words of the Prophet Daniel. Whervnto Saint Iohn addeth, and ſaith: *I ſaw all the dead (both great and ſmal) ſtanding before his throne, & there the Bookes were opened: and another Booke opened, which is the Booke of life, and the dead were iudged according to the contentes in theſe Bookes, according to their workes.* Apoc. 20. 12.

Beholde heere (deere Chriſtian Brother) the meaſure whereby thou ſhalt be iudged. Behold heere the taxe and prices, whereby all thinges that thou doſt ſhall bee valued and eſteemed, and not by the fond iudgment of the World, which haue the falſe and counterfeit waights of Canaan in their handes, in whoſe ballance vertue & vice are iudged to be of ſmal waight and account. In theſe Bookes are written all our whole life, and that with ſuch care and diligence: that a word hath no ſooner Oſe 12. 7.

ner passed thy mouth, but it is forthwith noted, and set in his proper register.

But of what things (trow ye) will the Iudge require an account of vs? *O Lord* (saith Iob) *thou hast numbred all the steppes of my life*. Certainely, there shal not be so much as one idle word, nor one only thought, whereof an account will not bee required in that iudgement. Yea, and not onely of those thinges that wee eyther thinke or doe, but also of those that wee leaue vndone; of such thinges I meane as wee are bound to doe. If thou say at the day of iudgement; O Lord I haue not sworne: the Iudge will aunswere, that thy Sonne or thy Seruaut hath sworne, whom thy duty was to haue chastised and corrected. And we shal giue an account not only of our euill workes, but also euen of our good workes, with what intention, and after what manner wee did them.

Iob 31.4. Of what things we must giue an account.

Finally, as Gregory saith, *An account shal there bee required of vs, of euery point and moment of our life, how and after what sort we haue spent them.* Considering, therefore, that such

Math. 12. 36.

such a straite account shal bee required of vs, how happeneth it that wee that beleeue this as a most certaine truth: doe neuertheleſſe liue with ſuch ſecurity and negligence as wee doe? Wherein doe we put our affiance? Wherewithall doe wee perſwade and flatter our ſelues, in the middeſt of ſo many dreadfull perrils and dangers.

Howe commeth this to paſſe, that thoſe perſons, that haue moſt cauſe to feare this dreadfull day, doe leaſt feare it? And thoſe that haue leaſt cauſe to feare it, doe liue in greateſt feare thereof? Holy Iob was a iuſt man, (for ſo Almighty God witneſſed of him, with his owne mouth) and yet (for all this) hee liued in ſo great fear and dread of his account at the day of iudgement, that he ſayd; *What ſhall I doe when Almighty God commeth to iudge? and when he beginneth to queſtion with me, what anſwer ſhall I make vnto him?* Iob. 31,14.

Surely theſe bee wordes that proceede from a very ſore afflicted and troubled hart *What ſhal I do?* Sayth hee: as if hee had ſayde; One care I haue that troubleth me continually,

one

one naile I carry alwayes fixed in my hart, that will not ſuffer mee to take any reſt? What ſhall I do? Whither ſhall I goe? What aunſwere ſhall I make, when almighty God ſhall enter into iudgement with me? But O holy and bleſſed man Iob, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou he that ſaid, *I haue beene a Father vnto the poore, an eye vnto the blinde, and feet vnto the lame?* Art not thou hee that ſaid; that *In all thy life time, thy hart neuer reproued thee of any wicked deed.* Now beeing a man of ſo great innocency, why (O holy Iob) art thou thus afraid?

Iob.29.15.

Iob.27.6.

Truely the cauſe is, for that this holy man knew right well, that Almighty God looked not with fleſhly eyes, and that he iudged not according to the iudgement of men; in whoſe eyes oftentimes that thing ſhineth very gay and bright, which in the ſight of almighty God is very abhominable. Thou art (O holie Iob) very iuſt indeede, yea euen for this cauſe thou art very iuſt, becauſe thou liuedſt in ſo great feare. This feare of the holy man Iob, my deere bre-

bretheren, condemneth our false security. These wordes of his, ouerthroweth our vaine confidence. For which of vs hath at any time (in respect of this care of our dreadfull account at the day of iudgement) once refrained from his Dinner or supper, or broke his sleepe? Whereas those deuout godly persons, that thinke heereuppon as they ought to thinke, doe oftentimes loose theyr sleepe, and theyr appetite to theyr meate, yea, and sometimes more then that also.

Wee reade in the liues of the auncient holy Fathers, that when one of those holy men sawe one of his Schollers laughing, he reprehended him for it, and saide? What? Knowing as thou dooſt, that thou muſt yeeld an accovnt to Almighty God before Heauen and Earth, art thou yet (notwithstanding) so bold as to laugh? This holy Father thought, that that man which looked earnestly for this dreadfull account, coulde hardly laugh.

Now, as touching accusers & witnesse, there shall not want in this behalfe. For our owne very consciences

ces ſhall be witneſſes, and cry out againſt vs: al creatures which we haue abuſed, ſhall bee Witneſſes againſt vs: and aboue all, the Lord himſelfe whom wee haue offended, ſhall bee alſo a witneſſe againſt vs: as he himſelfehath ſignified by one of his prophets, ſaying; *I wil be a ſwift witnes againſt Enchanters, adulterers, periured perſons, and againſt thoſe that ſeek cauyls to defeat the labourer of his day wages, and againſt them that doe euill intreat the Widdow and Orphan, and oppreſſe Pilgrims and Strangers. For thoy do not feare me ſaith the Lord.*

Mala. 3. 5.

The deuill ſhal accuſe the wicked at the day of iudgement.

Neither ſhall there want accuſers againſt the wicked. For the Deuill himſelfe will be a ſufficient accuſer: who as S. Auguſtine writeth, ſhal alledge very exactlie before the Iudge his right and title, and ſhall ſay vnto him; O moſt iuſt and righteous Iudge, thou canſt not of iuſtice but giue ſentence & adiudge theſe wicked traitors to be mine; forſomuch as they haue beene alwaies mine and haue in all thinges fulfilled my will. Thine they were, (I graunt,) becauſe thou diddeſt create them, and

make

make them after thy image & likeneſſe, and redeeme them with thy bloud. But they haue defaced thy Image, and put on mine; they haue refuſed thine obedience, and embraced mine; they haue deſpiſed thy commaundementes, and obſerued mine; they haue liued with my Spyrit; they haue imitated my woorkes, they haue walked in my ſteps, and in each thing haue followed my counſels. Conſider how much more they haue beene mine then thine, as appeareth heerein, that notwithſtanding I gaue them nothing, I promiſed them nothing, nor laid my ſhoulders on the croſſe for them, yet haue they alwayes obeyed my commandementes, and not thine. If I commaunded them to ſweare and forſweare, to robbe, and to kill, to commit adultery, fornication, Simonie, and vſury, and to deny thy holy Name; al this they did willingly and with great facility. If I commaunded them to beſtow their lands, their goods, their life, and their ſoule, for a poynt of honour and eſtimation, which I perſwaded them in any wiſe to maintaine, or for a falſe delight where-

whereunto I inuited them; they did forth with very willingly hazzard all this for my ſake. But for thee, that art their God, their creator, and their Redeemer, that gaueſt them theyr Lands, their goods, their health, and life, that haſt offered vnto them thy grace, and promiſed them thy glory, and aboue all this haſt ſuffered moſt cruell death vpon the Croſſe for thē; they neuer tooke the leaſt paine and labor in the world. How oftentimes haſt thou come to theyr doores in great pouerty, nakednesſe, and ful of ſores? And what Almes haddeſt thou of them but way ward aunſweres, and ſhutting theyr doores in a great fury and anger vppon thee, they being then more careful to feed their Haukes, their Dogs, and theyr Horſes, and to cloath their wals with hangings of tapeſtry, ſilk, and gold, then to releeue, cloth, and help thee? Wherefore, ſeeing thou art a moſt iuſt Iudge, and knoweſt that this is moſt certainely true, the very order of iuſtice requireth, that they ſhould be now punniſhed for theyr iniuries and contemptes doone to ſo great a Maieſty.

Of

Of the terrible ſentence that the Iudge ſhall then pronounce againſt the wicked.

Sect. V.

NOw this accuſatiõ being found moſt true Chriſt (the iudge) wil pronounce that terrible ſentence againſt the Wicked, ſaying: *Depart yee curſſed into euerlaſting fire, which is prepared for the deuil & his angels, For I was hungry, and ye gaue mee not to eate: I was thirſty, & ye gaue mee not to drinke, &c.* And then ſhall the good goe vnto life euerlaſting, and the wicked to fire euerlaſting. Now, who is able to expreſſe what an intollerable anguiſh and greefe it will be to the damned perſons, whē they ſhall heare thoſe moſt terrible words pronounced againſt them? Math. 25. 41.

There ſhall they cry out to the Mountaines, to come and fall vpon them, and to the hilles to couer them: there ſhall they blaſpheme, and reuile, and open their ſacrilegious mouths, euen againſt almightie

GOD; there shall they continually curse the day of their birth, and their vnhappy state; there shall theyr day wholy ende; there shall theyr glory be finished; there shall their prosperity be vtterly extinguished & ouerthrowne; there shal the day of theyr terrible paines and griefes begin in their bodies, to continue for euer & euer, as S. Iohn signifieth in his Apocalips, vnder the name of Babilon, in these words.

The Kings of the earth shal weep and waile ouer themselues, that haue enioyed the pleasures and delights of Babylon, and haue committed fornication with her, when they shal see the smoak that riseth vp from their torments, and they shal endeuour to keepe themselues a far off for feare of them, and say, Wo woe, be vnto that great Citty of Babylon, for in one houre is her iudgement come. And the Merchants of the earth shal lament, because now there be none to buy their Merchandize of Gold and Silver, and precious stones. And they shal lament ouer her, and say, Wo, woe, be vnto that great Citty that was clothed with garments of purple, scarlet, Silkes and Velvets, and was couered

Apoc. 18.

ouer

ouer with gold and precious stones, for in one houre, al this great riches shal perish and come to naught.

Wherefore (ô deere christian brethren) if this must passe in this wise, let vs prouide for our selues (I beseech you) whilst we haue time here in this life, & let vs follow the counsel which he giueth vs, who would rather be our aduocate then our iudge, and there is none that knoweth better what is requisite for that day, then hee who must bee the Iudge of our cause. Christ then our Iudge teacheth vs briefly, what wee ought to doe in these words: *Take heede* (saith he) in the Gospel of S. Luke, Chapter 21. ver. 34. *that your harts be not burthened with ouer-much eating and drinking, & with the cares of this life, and beware that that suddaine day come not vpon you at vnawares. For it shal come like a snare vpon al them that dwel vpon the face of al the earth. And therefore watch and pray at all times, that ye may be worthy to be deliuered from all these euils that are to come, & that ye may appeare before the Son of man.*

Christ is our Aduocate, during the time we liue heere, but after our departure, he is no longer our Aduocate but our Iudge.

Now cõsidring this my deere bre-

theren, come (I moſt heartily pray you) and let vs ariſe, whiles we haue time, out of this ſo heauie ſleepe, before that darke night of death fall vppon vs; and before this dreadfull day come, whereof the Prophet Malachie, in his thirde Chapter, ſayth: Now, hee commeth, and who dare abide his comming? And who ſhall bee able to behold the day thereof? Vndoubtedly, that man ſhall be able to abide this dreadfull day of Iudgement, that ſhall preuent the Iudge, & iudge himſelfe before hand, according as Saint Paule fore-warneth and counſaileth vs, ſaying: *If we woulde Iudge our ſelues, wee ſhould not bee iudged.*

1. Cor. 11. 31.

Medi-

¶ Meditation for Friday Morning.

¶ *Of the paines of Hell.*

¶ This day (after thou haſt duly prepared thy ſelfe) thou haſt to meditate vpon the paines of Hell: to the intent, that as well by meanes of this meditation, as by the former, thy ſoule may be the more confirmed in the feare of God, and abhorring of ſinne.

THE paines of Hell are to bee conceiued vnder ſome ſuch corporall formes and ſimilitudes, as the Scripture hath taught vs. As for the place of Hel, we may imagine it to bee (as it were) an obſcure and dark Lake vnder the Earth, or a paſſing deepe pit ful of fire, or as a horrible and dark Citty, wholy burning with terrible flames of fire: in which none other noyſe were to be heard, but onely the furious raging of helliſh tormenters, and ruthfull lamen-

Math. 8. 12.

How we muſt imagine the place of hel to be.

tations of the damned persons, tormented with continual weeping and wailing, and gnashing of teeth.

1. *Of two principall paines in hell.*

NOW, in this cursed place there be two principal kinds of pains; the one (which the Diuines call *Pœnam sensus*) a sensible paine, and the other *Pœnam damni*, The paine of the losses of all losses. As touching the first paine; to wit, the paine of sence, consider, that there shal bee no sence, neither within, nor without a man, but that it shal suffer his proper torment For like as the wicked haue offended God with all theyr members and senses, and haue made Armour of them al to serue sinne euen so will hee ordaine, that they all shal there be tormented, each one of thē with his peculiar torment, and pay according to his desert.

Each part of the bodies of damned persons shall bee tormented with his peculiar torment.

There shal the wanton and lecherous eye be tormented, with the terrible vgly sight of Deuils; the eares, with the confusion of such terrible cries and lamentations, as shal there be heard; the nose, with the intolle-

rable

rable ſtinch of that filthy & lothſom place; the taſt, with a moſt rauenous hunger and thirſt; the touching and al the members of the body, with extreame cold and fire; the imagination ſhal be tormented, with conceiuing of the greefes preſent; the memory, by calling to mind the pleaſurs paſt; and the vnderſtanding, by conſidering what benefits are loſt, and what miſeries are to come.

2. *Of the torments of the inward ſences, and powers of the ſoule.*

FInally, there ſhal all the miſeries and torments (that poſſibly may bee imagined) bee heaped together vpon the damned perſons. For as S. Gregory ſaith; There ſhal bee cold intollerable, fire vnquenchable, the worme of conſcience that cannot dy: and a moſt horrible ſtench that cannot be abidden: there ſhal be palpable darkneſſe, whips of tormentors, viſions of foule fiendes and vgly Deuils, confuſion of ſins, and deſperation of all goodneſſe.

Now, tell mee (I pray you) if the leaſt of al theſe paines that are ſuf-

fered heere in this World, though it were but for a very ſmal time, doe ſeeme notwithſtanding ſo intolerable a thing: what ſhall it bee to ſuffer there at one time, al theſe multitudes of horrible tormentes, in al the members and ſences both inward and outward? and that not for the ſpace of one night alone, nor of a thouſand nights, but for euer and euer, during infinite Worlds. What ſence, what words, what iudgement is there in the World, that is able to conceiue and expreſſe this matter as it is indeed?

3 Pœna damni, to wit; the paine to be deprived for euer of the ſight of almighty God.

AND yet this is not the greateſt paine that is there ſuffered: for there is another paine farre greater (without any comparilon) then all theſe; to wit, the paine which the Diuines tearme *Pœna damni*, the paine of loſſe or depriuation, which is, to be depriued of the ſight of Almighty God, & of his glorious company for euer and euer. And albeit this pain be common to all the damned

ned persons : yet it shall bee much more greeuous vnto them, that haue had better meanes and opportunitie then others, whereby to enioy this felicity. As namely, all counterfaite Christians, to whom the gospell hath beene preached : and especially, all naughty Religious or Ecclesiasticall persons, who as they haue had greater meanes and prouocations to obtaine this euerlasting felicitie ; euen so shall they be more vexed & greeued for the losse thereof.

4 *In Hell besides the generall paynes, there be also particular paines, proportionable to the quality of euery sin, not forgiuen in this life.*

THese are the paynes that do generally appertain to al the damned. But besides these generall paynes, there bee other particular pains, which euery one of them shall also suffer, according to the qualitie of his sinne. For there shall bee one kinde of paine for the proud man, another for the enuious; one for the couetous, and another for the lecherous ; and so in like manner, for all

others ſinnes.

In which puniſhment, the wiſedom and iuſtice of Almighty GOD ſhall wonderfully appeare, in that among ſuch an infinite number of ſins and ſinners; he ſhal be able to iudge very perfectly all the exceſſe of each one, and ſhal meaſure vnto them (as it were in a ballance) the paines proportionable to their ſins. As the wiſe man ſaith, *The iudgements of the Lord are by waight and meaſure.* O what a dolefull thing ſhal it bee to the wicked, when they ſhal ſee, how almighty God will then pay them home in the very ioynts?

Prou. 16. 11.

And what a delight ſhal it then bee to the iuſt, when they ſhal ſee ſuch a wonderfull iuſt proportion obſerued, in allotting paines and torments, among ſuch a great multitude of ſinnes? There ſhal the paine be taxed according to the pleaſure and delight receiued; and the confuſion, according to the preſumption and pride; the pouerty, according to the ſuperfluity and aboundance; the hunger and thirſt, according to the gluttony and delicate dainty fare in theyr life paſt. And in this wiſe did Al-

The paine in hell ſhall be taxed, according to the pleaſures and delights receiued in this world.

almighty God cõmand that naughty woman to be punished, which is mentioned in the Apocalips, who sate vpon the waters of the Sea, holding a cup in her hand ful of poysoned pleasures and delights: against whom was thundred out from heauen, that terrible sentence which said, *Looke how much shee hath extolled her selfe, and enioyed her pleasures and delights: euen so proportionably giue her torments, and wailing lamentations.*

¶ *The eternity of the paines of hell.*

VNto al these pains & torments there is added an eternity or euerlastingnes of suffering them, and this is (as it were) the seale and key of them all, for all the rest were yet somewhat tollerable, if they might haue some ende, for as much as nothing is great that hath an end. But to be tormented with most horrible paines, that haue neyther ende, nor ease, nor mittigation, nor declination, nor change, nor hope that euer they will finish and haue an ende, neyther the paynes, nor hee that giueth

neth them, nor he that ſuffereth thē, but to be (as it were) a perpetual baniſhment, neuer to be remitted; this is a matter able to make a man beſides himſelfe, that ſhould conſider it deepely, and with good attention.

Of this eternitie, and euerlaſting ſuffering of theſe paines and torments in Hell, commeth that horrible hatred, which the damned haue againſt Almighty God. & thoſe blaſphemies which they ſhall vtter with great deſpightfull rage againſt him. For, when they ſhall bee in vtter deſpayre of his amitie and friendſhippe, when they ſhall know that they ſhall neuer bee receiued againe into his grace and fauour, and that none of all their moſt grieuous and horrible Torments, ſhall euer bee diminiſhed or aſſwaged; againe, when they ſhal conſider, that Almighty God is hee that doth thus torment and punniſh them, and that it is hee that fettereth them from aboue, and keepeth them priſoners in that fierie tormenting Chayne, they will bee in ſuch an exceeding anger and rage againſt him, that they will neuer ceaſe day nor night, blaſpheming his holy Name.

The

The fift Treatise of the consideration of the paines of hell, wherin the former meditation is declared more at large.

THe considerations of the paines of Hell, is greatly profitable for diuers and sundry respectes. First, it mooueth vs patiently to beare the afflictions of this life, when we consider that we are chastened and corrected heere, least we should be condemned in the world to come.

The consideration of the paines of hell, moueth vs to sustaine the afflictions of this life.

And heereof it is, that the Saints of GOD haue cheerefully suffered the crosses and calamities that were inflicted vpon them, knowing that they are the way to the kingdom of heauen; and that the light affliction which they suffer heere for a tyme, causeth vnto them a farre more excellent and eternall weight of glory. 1. Cor. 11. 32.

This consideration helpeth vs to ouercome the temptations of the enemy, when (at the first entry of any euill thought) we do foorth-with call

neth them, nor he that suffereth thē, but to be (as it were) a perpetual banishment, neuer to be remitted; this is a matter able to make a man besides himselfe, that should consider it deepely, and with good attention.

Of this eternitie, and euerlasting suffering of these paines and torments in Hell, commeth that horrible hatred, which the damned haue against Almighty God. & those blasphemies which they shall vtter with great despightfull rage against him. For, when they shall bee in vtter despayre of his amitie and friendshippe, when they shall know that they shall neuer bee receiued againe into his grace and fauour, and that none of all their most grieuous and horrible Torments, shall euer bee diminished or aslwaged; againe, when they shal consider, that Almighty God is hee that doth thus torment and punnish them, and that it is hee that fettereth them from aboue, and keepeth them prisoners in that fierie tormenting Chayne, they will bee in such an exceeding anger and rage against him, that they will neuer cease day nor night, blaspheming his holy Name.

The

The firſt Treatiſe of the conſideration of the paines of hell, wherin the former meditation is declared more at large.

THe conſiderations of the paines of Hell, is greatly profitable for diuers and ſundry reſpectes. Firſt, it mooueth vs patiently to beare the afflictions of this life, when we conſider that we are chaſtened and corrected heere, leaſt we ſhould be condemned in the world to come.

The conſideration of the paines of hell, moueth vs to ſuſtaine the afflictions of this life.

And heereof it is, that the Saints of GOD haue cheerefully ſuffered the croſſes and calamities that were inflicted vpon them, knowing that they are the way to the kingdom of heauen; and that the light affliction which they ſuffer heere for a tyme, cauſeth vnto them a farre more excellent and eternall weight of glory. 1. Cor. 11. 32.

This conſideration helpeth vs to ouercome the temptations of the enemy, when (at the firſt entry of any euill thought) we do foorth-with call

The consideration of the paines of Hell, helpeth vs to ouercome the temptation of the deuill.

cal to minde the horrour of these paines. For by this meanes wee doe quench the flame of the delight before it burne, with the remembrance of the horrible paines of Hell fire, which shall burne euerlastingly.

According heereunto it is written of an auncient Father, that beeing (vppon a time) tempted by the Enemy of man kinde with an euill thought, he laid his hand vppon certaine burning coales, to try whether he could abide that little heate; and perceiuing that hee was not able to abide it, he said vnto himselfe. What? If I cannot abide this little heate for so short a time: How shal I be able to abide the horrible fire of Hell, which shal endure for euer and euer, world without end?

The consideration of the paines of Hel, helpeth to stir vp in our harts the feare of God

This consideration helpeth also to prouoke and stir vp in our harts the feare of God, which is the beginning of wisedome, and the original of charity; and next (after Charity it selfe) it is the greatest bridle wee can haue, to keep vs from al sinne and wickednesse.

Aboue all this, this consideration helpeth (very much) to make vs to

be

be afraid of ſin, conſidering what a miſerable reward is ordained for it: to wit, death euerlaſting. Wherefore it is much to be marualled at, how the Chriſtians that doe beleeue, and openly confeſſe this to bee true, dare commit any ſinne againſt Almighty God. Two great wonders haue happened in the world in theſe kinde of things; the one is, that whereas our Sauiour hath wrought ſo many myracles, as he he did here among men, there bee yet a number of men that doe not beleeue him; the other is, that of ſuch as be Chriſtians, and doe beleeue him: there be yet (neuertheleſſe) ſo many of them that dare offend him.

The conſideration of the paines of hell, helpeth very much to make vs afraid of ſin

Certainely, it was a wonderful matter, that when our Sauiour (among other wonders) had wrought that great myracle, in raiſing up Lazarus from death, when he had been dead for the ſpace of foure daies: yet there were many of them, that were there preſent at the dooing thereof, that would not beleeue in him. And it is alſo wonderful, that whereas men doe nowe beleeue by reaſon of his preaching, that there is paine and Ioh. 11. 45. 46

glory

glory euerlasting: all this beleefe and preaching, notwithstanding there be yet so many Christians that dare offend him. It is a woonderfull matter to see, after so great miracles, so great infidelity: and it is no lesse wonderfull also to see, after so great Fayth, such corrupt & wicked life: But because this proceedeth rather of the want of consideration, then of the want of faith; it is therefore a profitable exercise, to consider and weigh diligently those things that our fayth telleth vnto vs: To the end, that by vnderstanding the greeuousnesse of the paynes of hell, we may liue more warily & be the more afraid to commit any sin whereby to deserue such great and euerlasting paines.

Of two kinds of paines that are in Hell.

Sect. I.

AND although the paines in hel bee innumerable: yet they al in conclusion (as wee haue sayde) are reduced to two, which are *Pœna sensus*, and *Pœna damni*: the payne of

of ſence, and the paine of loſſe. The paine of ſence, is that which tormenteth the ſences and bodies of the damned; and the paine of loſſe, is to bee depriued (for euer) of the ſight and co npany of Almighty God. The paine of ſence.

Theſe two kindes of paines, are aunſwerable to two enormities and diſorders that are in ſinne; whereof one is the inordinate loue of the creature; and the other is the contempt of the Creator. Now vnto theſe two enormities, doe aunſwere theſe two kindes of paines in Hel. To the loue and ſenſual delight which is taken in the creature, doth anſwere the paine of ſence, that like as the ſence hath taken delight againſt the commandement of Almighty God; euen ſo with the griefe of the paine, it may make recompence for the enormity of his offence. And to the contempt of God, dooth aunſwere the leeſing of GOD for euermore. For ſeeing that man dooth firſt forſake GOD, reaſon it is, that hee ſhould likewiſe be forſaken for euer of GOD. And becauſe among theſe two euils, the laſt (which is the contempt of God) is without all compariſon greater The paine of loſſe.

ter then the first, therefore the paine of losse, which is answerable to this iniquity, is without all comparison far greater then the paine of sence.

Of the horrible fire in hell.

And to begin now with the pains of the outward sence. The first paine is the horrible fire in Hel, which is of such a great vehement heate and strength, that (as S. Augustine saith) The fire here in this world (in comparison of it) is as it were but a painted fire.

This fire shall torment not onely the bodies of the damned, but euen the Soule also: and it shal torment them in such sort, that it shall not consume them. Which is so prouided, to the intent that the paine may bee euerlasting, and continue for euer and euer. The which euerlasting continuance, (as S. Augustiue sayth) is wrought by a speciall miracle: for Almighty God (which hath giuen to all thinges their naturall properties) hath giuen this special property vnto the fire of hel, that it shal in such wise burne and torment, that it shall not consume.

The fire of hel shal burn and torment, and neuer consume

Consider then, what an intollerable paine it shal be to the damned,

to

to be alwayes lying in ſuch an horrible and euerlaſting tormenting bed, as this is.

And that thou mayeſt the better conceiue the ſame, imagine with thy ſelfe, what a greeuous paine it would bee vnto thee, if thou wouldeſt bee caſt into a great ſcalding Caldron, when it boyleth moſt feruently, & is in greateſt heate; or into ſome hote glowing Ouen, ſuch a one as that was which Nabuchadnezzer cauſed Daniel 3. to be ſet a fire in Babylon, the flames whereof aſcended forty and nine cubites in height. And heereby ſhalt thou haue ſome kind of coniecture and geſſe, of that raging hot fire, which is in Hel. For if the fire here in this Worlde, which as wee haue ſayde is (in compariſon of that fire) but as it were a painted fire, yet doth ſo ſore burne and torment; what ſhal that fire in Hell doe, which is a very liuely tormenting fire indeede? Mee thinketh it were not needful to paſſe any further in the conſideration of the paines of Hel; but euen to leaue heere, if a man would ſtay himſelfe a little while in conſideration of this point, and make a paule heere, vntill ſuch

ſuch times as he hath conſidered this matter as the thing it ſelfe requireth.

Vnto this paine is ioyned another directly contrary vnto it, although no leſſe intollerable: that is, an horrible extreame cold, farre exceeding (without compariſon) all the cold in this world, which ſhal be giuen (as a miſerable refreſhing) vnto thoſe that burne in that raging fire. And they ſhall paſſe (as it is written in Iob) from the ſnowy Waters vnto the fiery heates; that there might be no kind of tormentes, whereof they ſhould not taſt, that would be taſting of euery kind of wanton pleaſure & delight.

Iob 24.

The deuils ſhal torment the damned perſons, with appearing vnto them in moſt horrible ſhapes.

And they ſhall not onely bee tormented with extreame fire and cold, but alſo by the very deuils thēſelues, which ſhall torment them with moſt horrible ſhapes of wilde beaſtes, and terrible Monſters, wherein they ſhall appeare vnto them. And they ſhall (with their moſt horrible and vgly lookes) torment the adulterous and lecherous eyes, & ſuch as haue painted themſelues with artificial colors, to become the beautifull ſnares and nets of Sathan.

This

This paine of the horrible & vgly ſight of Deuils, is farre greater then any man can immagine. For if it bee euidently knowne vnto vs, that ſome perſons haue loſt their wits, and that ſome haue beene alſo ſtricken ſtarke deade, by meanes of the dreadfull ſight or immagination of fearefull things; yea, and that ſometimes the very ſuſpition thereof alone, hath cauſed many men to tremble and quake in ſuch ſort, that the very hair of their heads did ſtare and ſtande vp an end: What ſhall the terrour and feare of that darke Lake be, which is full of ſo many horrible fiends, and dreadfull helliſh Monſters, as there the damned perſons ſhall beholde with their eyes? And wee may the better conſider, how vgly and horrible the forme of the deuil is, in that Almighty God himſelfe deſcriberh him vnto vs, by ſuch terrible ſhapes in the holy Scriptures. As in the Booke of Iob, hee ſayth thus: *Who ſhall diſcouer the face of his garment? and who ſhall bee ſo hardy as to looke into his mouth? And who ſhall open the gates wherwith his face is couered? His teeth are terrible round about? His* Iob. 41. 5. 6. &c.

body

body is as it were a sheeld of Steele, couered al ouer with scales, and that so close riueted and ioyned together, that not so much as a little ayre can pierce through thē. His neising is like a lightning of fire, and his eyes are glowing red, like the eye-lids of the morning. He casteth out of his mouth flakes of fire like burning torches, and out of his nostrils reaketh smoake, as it were from a boyling pot. With his breath he is able to set coales on fire, and raging flames doe issue out of his mouth.

Now what a terrible sight wil this be to the damned persons in hell, to behold such an horrible and vgly monster as is here figured vnto vs by these similitudes?

The nose shall bee tormented with an intollerable stinch.

Vnto the torments of the eyes is added another very terrible paine: for torment of the nose to wit, an intollerable stench which shal be there ordained to punish carnal & worldly persons, that vsed sweete sauours and perfumes superfluously heere in this life.

Esay 3. 16.

And so dooth Almighty GOD threaten by his Prophet Esay, saying; *Because the Daughters of Syon are haughty, and walke with stretched*

out

out neck, & with rolling eies, walking and minsing as they goe, and making a tickling with their feete, because they make ostentation of their pomp and riches among the poore and naked: therfore the Lord will plucke off their hair from off their heads, with al their prophane attires, and giue them (in stead of their sweete odours) horrible stench: and in stead of their gorgeous girdle, a rope, and in stead of their curled haire, a bald scull: and in stead of their Stomacher, a rough haire-cloth. This is the pain that is due vnto the odoriferous sauors and gay ornaments of worldly men and women.

That we may the better conceiue some-what of this kinde of paine, consider that terrible kinde of torment, which a certaine cruell tyrant inuented to put men to death withall, who tooke a dead body & caused it to bee a layde long vpon him that was liuing, and binding the dead body and the liuing body very fast together, hee let them continue both ioyned fast together, vntil such time as the dead body had killed the liuing body, with the filthy stench and venom that issued from it.

Now

Now, if this seeme to thee so horrible a torment, what a torment shal that be (troweſt thou) that shall proceede from the ſtench of all the bodyes of the damned, and from that abhominable place, where the wicked ſhall remaine in a moſt horrible continuall ſtench for euermore?

There ſhall thoſe words of Eſay be verified in euery one of the damned. *Thy pride ſinketh downe into hell, and there fell the dead body: the worme is ſpred vnder thee, & the crauling worms do couer thee.*

Eſay 14, 11.

And if this payne bee appoynted for the Noſe, with what paines ſhall the eares be tormented, wherewith greater ſinnes are committed? The eares ſhall bee tormented with hearing of perpetuall horrible cryes, clamours, lamentations, and blaſphemies which ſhall ſound in that place. For like as in heauen there ſhall bee none other ſound heard, but onely a continuall Alleluia, and prayſes of Almighty God; euen ſo ſhall there none other ſound bee hearde in this internall houſe of Tormentors, but onely blaſphemies, curſings, & banings of Almighty God, and a diſ-

The eares ſhal be tormented with hearing of horrible lamentations & blaſphemies.

orde-

ordered horrible melody of infinite iarring noyſe, roring, crying, ſqueaking, and howling, at the terrible ſound of the Hammers, and ſtrokes of the helliſh Tormenters, wherein ſhall bee ſuch confuſion and ſtrokes of noyſes, ſuch great howlings and lamentations, among all of that miſerable priſon: that all the noyſe that was made at the deſtruction of Troy, or burning of Rome, was nothing in compariſon of that, which ſhal be heard among the damned in Hel.

And that thou mayſt conceiue ſomewhat or this horrible paine, imagine with thy ſelfe, that thou diddeſt paſſe by a very great deepe Valley, that were ful of an infinite number of Priſoners, ſome hurt, ſome wounded, and ſome ſicke, and that they were al crying, roaring, and howling, each one in horrible wiſe after this manner both men and women, young and old, tel me (I pray thee) what wouldeſt thou thinke of this ſo great roaring and confuſion? Now what may wee thinke of that moſt horrible crying and roaring in Hell, of ſuch an infinite number of

damned perſons, which ſhal doe nothing elſe but cry, roare, blaſpheme, and curſe Almightie GOD and his Saints euerlaſtingly? VVhat Galley is there in the World, ſo ful fraught with runnagates and bond ſlaues, as that horrible place of Hel is? Theſe are the Mattens which there are ſung: this is the miſerable Chappell of the Prince of darkneſſe: theſe be his Muſitions and ſinging men, of whoſe brother-hood and fraternitie ſhal al Slaunderers and Backe-biters be, with al ſuch as haue giuen eare to the lies of the enemy.

The tongue & delicate taſt ſhall be likewiſe tormented in hell.

Neither ſhal the tongue and delicate taſt faile of their torments in hel. For what a great thirſt was that, which the rich Glutton (mentioned in the Goſpell) ſuffered among the flames of his torments? What doleful cryes and clamours did he make to the holy Patriarcke Abraham, requeſting of him but one onely drop of Water, to coole his tongue that burned ſo terribly.

Luke 16.

Of the torments of the inward ſenſes and powers of the ſoule.

Sect. H.

ALl theſe paines of the outward ſenſes to the body, are certainly very grieuous: but the paines of the inward ſenſes of the Soule, ſhall bee much more grieuous. For thoſe inward ſenſes ſhall bee more or leſſe tormented, according as the ſinners haue been more or leſſe negligent in this life, in eſchewing the occaſions of ſins. First of all therefore, the imagination ſhall bee there tormented, with ſuch a vehement apprehenſion of thoſe paines, that it ſhall not be able to think vpon any thing els, but onely vpon the paines that they ſuffer. For if we ſee by experience, that when grieſe is very intenſiue and ſharpe, we be not able (though wee would) to ſeparate our cogitation from the ſame, becauſe the grieſe it ſelfe occupieth the imagination ſo vehemently, that it cannot think vpon any other thing, but onely vpon that which is the cauſe of our

The imagination.

griefe. How much more may we assure our selues this to be true in hel? where the greefe and paine is (without all comparison) much more intollerable, then al the griefes & pains of this world? By this meanes therefore, shal the imagination continually quicken and renue the greefe, & likewise the greefe, the imagination; and so the torment of the damned person shall be renued and increased on euery side.

These shall be the continuall Meditations of them, that would not (whilst they liued) call to mind these paines. So as they that would not thinke vpon these paines here, and so (by thinking vpon them) bridle their affections in this life, shal suffer them there as a punnishment for their offences.

The memory shal likewise torment the damned persons, when they shal there cal to remembrance, their old felicity and prosperous state; and withal, the pleasures and delights of the life past, for which they doe then abide much horrible torments. There shall they plainely perceiue, howe deerely they pay for their miserable glutto-

gluttony and delicate belly cheere; and what a ſharpe ſauce is ordained for their dainty ſugred morſels, which ſeemed before ſo ſweet and delightful vnto them.

Among al kinds of aduerſities, one of the greateſt is (as a wiſeman ſaith) to haue been once in proſperity, and afterwardes to fal into miſery. Now when the rich and mighty perſonages of this tranſitory world, do look backward, and cal to mind their former proſperity, and aboundance of their liues paſt: when they ſee how, (after that aboundance) there ſucceedeth ſuch a great barrennes & dearth, that they ſhal not ſo much as haue one onely drop of cold water giuen vnto them; when they ſee all theyr pleaſures turned into paines, al their delicacies into miſeries, all theyr ſweete perfumes into lothſome ſtenches, all theyr Muſicke into lamentation; what torment can be ſo great as the very remembraunce of theſe thinges ſhall bee at that time vnto them?

Howbeit, they ſhal yet haue a farre greater torment, whē they ſhal compare the continuance of their former

mer pleaſures paſt, with the continuance of their paines preſent, when they ſhall ſee howe their pleaſures haue endured but a moment; whereas their paines ſhall endure euerlaſtingly, world without end.

The pleaſures of this life are very ſhort, but the paines of hel are euerlaſting.

Nowe, what a terrible greefe and anguiſh of minde ſhall that be vnto them, when by (caſting theyr account) they ſhal perceiue, that all the whole time of theyr life was but a meere ſhadow of a dreame, and that for their wanton delightes and pleaſures, that were ſo quickly at an end, they ſhall ſuffer moſt horrible paines and torments, that ſhal neuer haue an end.

Theſe are the paines that the damned perſons ſhal ſuffer in the memory, by calling to minde their former proſperity. But the paines which they ſhall ſuffer in theyr vnderſtanding, when they ſhall conſider the euerlaſting glory that they haue loſt ſhal bee farre greater. Heereof commeth that Worme that is alwayes gnawing at their conſcience: which (as the holy Scripture dooth ſo oftentimes threaten) ſhall lye day and night biting & gnawing, and feeding conti-

The vnderſtanding.

The worme of conſcience.

continually vppon the bowels of the damned persons. And as the Worme breedeth in the wood, and is alwaies eating the Wood, wherein it was bred: euen so this Worm of conscience proceedeth of sin, and is euermore striuing and setting it selfe against the same sinne, whereof at the first it was ingendered.

This Worme of conscience is a certain despite & raging repentance, which the damned shal haue for euer and euer, when they shall consider what they haue lost, and what good opportunity and meanes they haue had in this life not to loose it, this opportunity shall continually be before their eies, and this worm of conscience shal be alwaies gnawing their bowels, causing them to vse this or the like complaint.

O what an infortunate wretch am I, that had time and opportunity to gaine that so blessed state, which Saints and Angels doe enioy in the kingdome of heauen, and woulde not vse the benefite thereof? Alas alas, a time there was when this felicitie was offered vnto me, and I was exhorted and desired to receiue it,

yea, it was frankly giuen vnto mee, and I would not accept it. For the onely acknowledging of my sinnes with sorrow and contrition, they had beene all forgiuen me. For the onely asking of forgiuenesse of Almighty God, it had beene graunted mee. For the only giuing of a cup of cold water to the poore, I had life euerlasting graunted vnto me And now alas (cursed Caitife that I am) I shal fast for euer, now alas shal I weepe and waile for euer, and repent mee of that which I haue done for euer, and al shall bee vtterly without any fruit.

O how idle and wickedly hath my time passed away, which shal neuer returne againe? What great benefits receiued I of the World, that might allure me to hazzard and lose the euerlasting felicity and blisse of heauen? Although the world should haue giuen mee all the rich Offices, Mannours, Lordshippes, Kingdomes, pleasures, and delightes that it had, although I might haue enioyed thē so many yeares an there be Sands in the Sea: all this were nothing, in comparison of the least paine and tor-

torment which I now heere alas doe ſuffer. And whereas I haue not had the true fruition of any of theſe things, but onely a little ſhaddow of a fugitiue vaine pleaſure: for this muſt I nowe ſuffer euerlaſting horrible torments heere in Hell. O vnhappy pleaſure; O curſed change; O vnfortunate houre and moment, wherein I thus blinded my ſelfe; O what a blind buzzard haue I beene? O what a miſerable wretch and villanous Caitife am I? O a thouſand, yea, a hundered thouſand times vnhappy, that haue ſo fondly deceiued my ſelfe?

Curſed be hee that deceiued mee; curſed be hee that ſhould haue corrected mee, and did not. Curſed bee my father and mother, that ſo wantonly brought me vp; curſed be the Milke that I ſucked; curſed bee the bread that I did eat, and the life that I haue liued. Curſed bee my byrth and my nativity; and curſed bee all Creatures, that were my helpes or meanes to bring me to any beeing. O how happy & fortunate are they, that had neuer any beeing, and they that were neuer borne. Happy are

the Wombes that neuer conceiued, and happy are the breasts that neuer gaue sucke.

The damned in hell shall curse al creatures, that haue been the cause of their damnation.

After this sort shall the miserable damned wretches curse and banne al creatures, and chiefly them that were the cause of their damnation. The Father and the sonne being fast manicled together in the midst of those great and horrible flames, shall curse one another with most furious rage and despite. Then shall the Father begin to say vnto his Sonne; Cursed be thou my Son, for I to leaue thee wealthy and rich, became an Vsurer: and for vsury am I now heere in hell damned. Then shall the Sonne likewise say vnto his Father; Cursed be thou my father, for that thou imagining to enrich me, hast bin the cause of my damnation, in that thou didest leaue me euill gotten lands and goods, and I for the wrongfull keeping of them, and not making due restitution to the right Owners, am heere now alas damned euerlastingly. Aboue all this, how great shall the paines and torments, of the malicious and euill disposed will of the damned bee? There shall bee in the will

wil, a continual and outragious malicious enuy, againſt the glory of almighty GOD and his elect, which ſhal bee euermore biting and gnawing at their intrailes, no leſſe then the Worme of conſcience, whereof wee ſpake before.

Of this paine ſayth the Pſalme: *The Sinner ſhal ſee and be angry: hee ſhall gnaſh with his teeth, and conſume. And the deſire of the wicked ſhall periſh.* Pſalm. 112.10

They ſhal haue alſo ſuch a great abhorring and hatred againſt Almighty God, becauſe hee detaineth and puniſheth them in that place, and like as a mad dog ſtrucken with a Speare, turneth againe in great fury to bite & gnaw it; euen ſo would the damned perſons (if they might poſsibly) teare & rent Almighty God in peeces, becauſe they know that it is hee that pricketh them with his terrible Speare, and that it is hee that ſtriketh and tormenteth them from aboue, with the dreadful ſword of his iuſtice. The malice & hatred of the damned againſt almighty god.

They haue alſo a great obſtinacie in wickednes: for they are not ſorry eyther becauſe they are wicked, or be-

becauſe they haue been wicked, but rather they wiſh that they had beene worſe. And if they be ſory for their wicked life; it is not for any loue they beare vnto Almighty God, but for the loue of themſelues, that ſo they might haue eſcaped theſe horrible tormentes, if they had liued otherwiſe.

The perpetual deſperation of the damned.

Beſides this, they haue alſo a perpetuall deſperation: for that they thinke ſo euill of Almighty GOD, and of his mercy, that they haue no manner of hope therein, that euer hee can pardon them, and alſo for that they know for certain, that their moſt greeuous paines and torments ſhall neuer haue any mittigation or end.

This is the cauſe of their ſo horrible blaſphemies, and of their deſpitefull raylinges againſt Almighty God. For as they haue no hope in him, ſo do they ſeek to be reuenged of him as much as they can, with their outragious & malicious railing toongs.

Of

¶ *Of the paine which is tearmed by the Diuines,* Pœna damni: *that is, the paine of the losse of Almighty God.*

Sect. III.

WHo would thinke that after all these paines here before rehearsed, there were yet more to be suffered? And yet (neuertheleſſe) it is certaine that all theſe paines in comparison of that which we haue now to speake of, are as it were nothing.

Conſider then what a wonderfull paine this is like to bee, ſeeing that ſuch horrible torments as wee haue before mentioned, may be tearmed nothing, if they bee compared with this torment. For all the paines that we haue hetherto ſpoken of, appertaine (for the moſt part) to the paine of the ſence. But beſides all theſe, there is yet another paine called the paine of loſſe; (which wee touched before) the which without all comparisou, is farre greater then all the other, as it may well appeare by this reaſon. For paine is nothing els, but

onely

only a priuation of ſome good thing that was eyther had, or in hope to be had. Nowe the greater this good thing is, the greater is our paine and griefe when we haue loſt it. As it appeareth plainely in the loſſe of temporal thinges, the which the greater they are in value, the greater is the griefe that they cauſe. Nowe then, conſidering that Almighty GOD is an infinite good thing, and the greateſt of al good thinges, it followeth neceſſarily, that the wanting of him ſhal bee an infinite miſery, and the greateſt of al miſeries.

The loſſe of Almighty god is the greateſt loſſe.

Beſides this, Almighty God is the center of the reaſonable ſoule, & the place where it hath his perfect reſt. And thereof it commeth, that the ſeparation of the ſoule frō Almighty GOD, is the moſt greeuous and paineful ſeparation of all that may poſsibly be deuiſed. And therefore S. Chriſoſtom ſaith: *That if a thouſand fires of Hel were ioyned together in one, they ſheuld neuer be ſo great a paine to the ſoule, as it is to the ſoule to be ſeparated (in this wiſe) for euer from Almighty God.*

Almighty god is the center of the reaſonable ſoule,

It is not poſsible for any Man to expreſſe

expreſſe by wordes, the exceeding greatnes of this griefe. That ſeparation that is wont to happen in time of war, when the ſucking Babes are taken from their Mothers breaſtes, is nothing in compariſon of the perpetuall deuiſion & ſeparation, which ſhal be from the fruition of Almighty God.

And that thou mayeſt vnderſtand ſomewhat heereof, conſider what a horrible kinde of death that was, which certaine Tyrants cauſed ſome of the Martyrs to be put vnto. They cauſed two toppes or great boughes of two great trees, to bee bowed downe violently to the ground, and at the two ends of them, they commaunded the feete of the holy Martyr that ſhould ſuffer death to bee bound, this done, they commaunded that the two boughes ſhoulde ſuddainely be loſed with all violence, and that when they ſhould reioyce and mount vp againe to theyr naturall places, they ſhould hoyſe vp the body on high, and ſo rent & teare it aſunder in the ayre, each one of the boughes carrying with it that part of the body, that was bound vnto it.

Now

Now if this cruel ſeparation of the parts of a mans body one from another, ſeeme ſo great a torment, what a torment (thinke ye) ſhall that bee, when the ſoule ſhalbe ſeparated from Almighty God; which is not a part, but the whole of our ſoule, eſpecially ſeeing the ſeparation and torment muſt endure, not onely for ſo ſmal a time, as whileſt the boughs of a tree may aſcend from the ground vp on high; but ſo long as God ſhall bee God, which is for euer & euer, world without end.

Of the particular paine of the damned in Hell.

Sect. IIII.

Certain peculiar paines are alſo particularly appointed vnto euery damned perſon in hell.

BEſides al theſe paines before rehearſed, there be yet diuers and ſundry others. For theſe paines are generall, and common vnto all the damned in hell, but ouer and beſides theſe, there are certaine other paines that be particularly & eſpecially appointed and proportioned to euery damned perſon, according to the quality of his ſinne. As the Pro-

phet

phet Esay signified, when he saide, *Measure shall bee giuen against measure, for so hath the Lord determined in his hard heart, in the day of his heat.* Esay 27. 8. This heate signifyeth the enkindling and fury of the wrath of Almighty God.

The hard hart signifieth the terriblenes of his sentence, that shal punnish temporall offences with euerlasting paines. The measure against measure, shal bee the quantity and proportion of the paine, aunswerable to the qualitie of the offence For therein shal the beauty and order of Gods iustice wonderfully shewe it selfe, when he shal giue to euery one of the damned his desert, according to the quality of his sinne.

Euery seuerall sin shall haue a seueral torment.

After this sort (as a holy Father saith) the couetous shal there be punished with miserable necessity: the slothful and negligent shal bee pricked with hot burning Bodkins and needles, the gluttons shalbe tormented with passing great hunger and thirst: the lecherous and licentious Liuers, shalbe wrapped in flames of stinking Brimstone, the enuious shal howle and cry like madde dogges, with

with moſt inward paines and griefes, the proude and preſumptuous ſhall be ful of perpetuall ſhame, and confuſion: and ſo in like manner of all the reſt.

Wherefore, O ye Idolaters of the World! O ye louers of honour and promotion! O ye greedy purchaſers and ſcrapers together of lands & riches! ô ye deuiſers of new faſhioned garments, and of ſtrange meates, paſtimes and delights! O thou miſerable and wicked Citty of Babylon, who will now weep and bewaile thy caſe? Who will lament again thy miſerable ſtate, with ſuch pittiful teares as our Sauiour did? Saying, *Si cognouiſſes & tu, &c. If thou kneweſt now, &c.* O that thou kneweſt how dearly theſe dainety delicate moreſelles will coſt thee, and what fierce torments theſe ſame Idolles that thou now adoreſt, will be there vnto thee? If a man doe eate fruite before it bee ripe, it muſt needes ſet his teeth on edge. And in like maner, for as much as worldly men will now enioy eaſe and reſt before their time, and haue their paradiſe heere in this place of baniſhment; certainely the day will come

Luke 19. 42.

Wee muſt not ſeeke to enioy eaſe and reſt in this life, but expect the ſame in the life to come.

come, when their dainty morſels wil ſet their teeth ſore on edge.

According as Almighty God hath threatned by his Prophet, ſaying; *Whoſoeuer wil eat ſower Grapes before they be ripe, let him bee well aſſured, that they ſhal be bitter vnto him.* Ierem. 31. 30.

Now that man eateth Grapes before they be ripe, that will preuent and taſt before hand here in this life, the delights that are to bee enioyed in the life to come, who afterwardes ſhal feele the bitternesſe of that morſell, when by the iuſt iudgement of Almighty God he ſhall be puniſhed, becauſe he would be ſo haſty to enioy reſts & delights before his time.

Of the eternity of all theſe paines before rehearſed.

Sect. V.

NOW if all theſe paines bee of themſelues ſo greeuous and ſo paſsing great: howe much greater & more grieuous ſhal they appeare, if vnto the greatnes and grieuouſnes of all theſe paines, wee ioyne all the eter-

eternity and euerlasting continuance of them, and that they shall neuer haue an end?

When ten thousand years be gone and past, there shal bee added vnto them a hundred thousand yeares, & after those hundred thousand, there shall succeede so many millions of years, as there be stars in the sky, & Sandes in the Sea; and after al these number of yeares are past and gone, then shal the damned beginne to suffer afresh, and so shal the euerlasting Wheele of theyr most horrible torments goe continually turning about for euer and euer Worlde without end.

Esay 30.33. *The Valley of Tophet* (saith Esay) *is prepared long since as yesterday, it is prepared at the Kings cõmandemet, & it is very deep & large. The nutriment thereof is fire and much wood: and the blast of the Lord (beeing as it were) a rũning flood of Brimston, doth enkindle it.* This valley is the bottomlesse pit of hel, prepared as yesterday (to wit, frõ the beginning of the World) for the punishment of the wicked. The nutriment thereof is fire, which burneth

neth and neuer conſumeth. And the matter that preſerueth this fire, can neuer poſsibly end nor conſume, or be diminiſhed with any continuance of time.

And that the damned may bee aſſured, that this horrible fire ſhal neuer be quenched, the deuils haue alwaies in charge to blow it, and to keepe it continually burning, who as they be immortal, ſo ſhal they neuer ceaſe, or bee weary of blowing therein. And though they ſhoulde be weary, yet is there the blaſt of the Almighty and euer-liuing GOD, which ſhal neuer bee weary. Surely it ſhould be to great purpoſe, & very much it were to bee wiſhed, that men had ſome vnderſtanding of the continuaunce and eternity of theſe moſt horrible grieuous torments, in ſuch ſort as they bee indeede, for vndoubtedly this would be a great bridle for our life. And therefore it ſhall not bee from our purpoſe, if wee bring heere ſome examples of like thinges, to the intent that thereby we may haue ſome vnderſtanding therof.

Conſider then with thy ſelfe, that ſo

ſo horrible kinde of torment, that is vſed in ſome countries, where malefactors be burned aliue, & the greater their offences are, the leſſe is the fire wherewithal they be burned, which is doone in this wiſe, that theyr torment may be the longer prolonged.

But what is the longeſt time ordinarily, that the torment of a man may continue, that is thus executed by this artificiall cruelty? Truely it can ſcarcely continue on whole naturall day. Wel then, tell me (I pray thee) if this be ſo terrible and ſo horrible a kind of torment, that endureth not one whole day, the fire beeing alſo but ſmall; what an exceeding horrible torment ſhal there be in hell, that ſhal endure euerlaſtingly, for euer and euer, with ſuch an extreame great and feruent fire as that is?

Is there any man in the Worlde ſo wel skilled in the Mathematicall ſciences, that he can declare by any demonſtration, howe farre the one exceedeth the other? Now if a man (to eſcape that torment) would not ſtick to put himſelfe to all daungers, labours and paines, bee they neuer ſo great; what then ought all we to

doe,

doe, to eſcape this moſt horrible extreame torment of hel fire?

Conſider alſo, what a terrible kind of torment that was, which Phalaris that cruel tyrant inuented; of whom it is written, that hee vſed when hee would put men to death, to cauſe them to be incloſed within the belley of a Bull made of Mettall, and then cauſed a fire to bee made vnderneath it: and this cruell manner of puniſhment hee deuiſed, that the miſerable man (by the heate of the Iron) ſhould burne within the ſame by little and little, and not bee able to eſcape nor defend himſelfe, nor haue any other remedy; but only to burn and rore, and tumble and toſſe himſelfe within that ſtraite place vntil he were dead.

What heart can heare of this cruelty, but that his fleſh will tremble and quake, onely in thinking of it? Wherefore tel me now (ô thou chriſtian) what is all this, in compariſon of that moſt grieuous and horrible torment which wee heere treate of, but onely a meere dreame or ſhaddow. Now if the very imagination, and thinking of theſe horrible paines

of

so horrible kinde of torment, that is vsed in some countries, where malefactors be burned aliue, & the greater their offences are, the lesse is the fire wherewithal they be burned, which is doone in this wise, that theyr torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by this artificiall cruelty? Truely it can scarcely continue on whole naturall day. Wel then, tell me (I pray thee) if this be so terrible and so horrible a kind of torment, that endureth not one whole day, the fire beeing also but small; what an exceeding horrible tormẽt shal there be in hell, that shal endure euerlastingly, for euer and euer, with such an extreame great and feruent fire as that is?

Is there any man in the Worlde so wel skilled in the Mathematicall sciences, that he can declare by any demonstration, howe farre the one exceedeth the other? Now if a man (to escape that torment) would not stick to put himselfe to all daungers, labours and paines, bee they neuer so great; what then ought all we to doe,

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of Hell doe make vs afraide: what ſhal it be, not to think of them onely, but euen to ſuffer them in very deed?

Certainely it is ſo horrible a matter to ſuffer paines and torments euerlaſtingly; that although there were but one alone among all the Children of Adam, that ſhould ſuffer in Hell in this wiſe; it were enough to make vs al to tremble and quake. There was but one among Chriſts Diſciples, that ſhould ſell his Maiſter; and yet when Chriſt ſaide; Math. 26, 21. *One of you ſhall betray me*, al began to be afraide and waxe ſad, for that the matter was of ſo great importaunce. Now then, why doe wee not rather tremble & quake, knowing certainly, that *The number of fooles is infinit*, Eccle 1. 15. and that, *The way to life euerlaſting, is very narrowe and ſtraite*: Math. 7. 14. and that *Hell hath inlarged her mouth without any limit*, Eſay 5. 14. to receiue the multitudes that goe into it? If wee beleeue not this, where is our Fayth? If we doe beleeue and confeſſe it, where is our iudgement and reaſon? And if wee haue both iudgement and reaſon, why doe wee not publiſh and preach this

this matter in the open ſtreetes, and Market places? Why do wee ſuffer our ſelues, and ſuch infinite numbers beſide, to be carried head-long into that place of perdition? Why do we not bewayle and lament our former wicked liues, and begin betimes to take a better courſe, that we may eſcape thoſe moſt horrible and euerlaſting torments?

If a Chriſtian did conſider the euerlaſting continuance of the horrible paines of hell, it wold make him looke better to the due framing of his life.

How is it, that we can ſleepe in the night? How can wee be quiet in the day? Yea, how happeneth it that we bee not quite out of our wits, when we doe thinke attentiuely, and conſider of ſo ſtrange a perill as this is: ſeeing leſſe danngers then theſe haue beene able, not onely to fright and beſtraught men out of their wittes, but alſo to bereaue them of theyr liues?

This is the greateſt payne that the miſerable damned perſonnes haue in hell, to vnderſtand that Almightie God, and their moſt greeuous Torments, ſhall be of one like continuance, and therefore theyr miſeries can haue no comfort, becauſe theyr payne hath no end. If the damned perſons [illegible] bee perſwaded, that

after a hundred thouſand millions of yeares, their paines ſhould haue an ende: euen that perſwaſion alone, would be a great comfort vnto thē, for then all their torments (albeit it were very long) would yet at the length come to an end; but aſſured they are, that their paines ſhall haue no end at al.

For as S. Gregory ſaith, *There the wicked haue death without any death, and end without any end, and a defect without any defect.* For their death alwayes liueth, there end alwayes beginneth, and their defect neuer fayleth. And for this cauſe the Prophet

Pſalme 49. 14. ſaith: *They are in hell as it were ſheep, and death feedeth vpon them.*

The hearbe that is there fedde vpon, is not wholely plucked vp, becauſe the roote is aliue, which is the beginning of life: and this cauſeth the hearbe to ſpring againe, that it may ſtill be fed vpon. And therefore the paſture of thoſe fieldes is immortall, foraſmuch as it is alwaies eaten, and alwayes reuiueth againe.

Nowe after this ſort ſhall death feede vpon the damned perſons, and as death cannot dye, ſo ſhall it neuer

uer be filled with this kind of foode, nor euer be weary in dooing of this office; neyther shall it euer make an end of deuouring this morsell. For that death shal euermore haue somwhat in them to deuoure, and they shall euermore minister somewhat vnto death to be deuoured: so as the damned in hell shall suffer theyr most horrible paines and tormentes, for euer and euer without any end.

Meditation for Saturday Morning.

Of the euerlasting glory and felicity of the Kingdome of Heauen.

¶ This day, when thou hast prepared thy selfe hereunto, thou hast to meditate vpon the felicity of eternall glory in the Kingdome of heauen.

THIS consideration is so profitable, that if it were holpen with the light of a liuely faith, it were able to make all the bitter paines and afflictions of this life, to seem sweete and pleasant vnto vs. For if the loue of lands & riches, do cause the paines & labours that be taken for them, to seem sweet & pleasant; if the loue of children also do cause womē to wish for the paines of child-bearing, what would the loue of this most excellent & passing great felicity doe in comparison wherof, al other felicities are of

of none account? If it be ſaid of the Patriarch Iacob, that his ſeauen yeers ſeruice ſeemed but ſhort vnto him, in reſpect of the great loue hee bare to Rachell, what would the loue of that infinite beauty worke in our hearts? What would that euerlaſting marriage cauſe vs to doe, if it were conſidered with the eyes of a liuely Faith? Wherefore, that thou mayſt vnderſtand ſomwhat of this felicity. thou haſt to conſider (among other thinges) theſe fiue points that are in it, to wit; Firſt, the excellencie and greatnes of the place; Secondly, the fruition of the company of thoſe bleſſed inhabitantes there abiding. Thirdly, the viſion of the almighty and euerliuing God; Fourthly, the glory of the Saints bodies; and laſtly, the perfect fruition of al good things that are there continually.

Geneſis 29.20

Fiue points to be conſidered in this medita. tion.

1. *The excellency and greatnes of the Heauens.*

FIrſt of all therefore, conſider the excellency of the place, and eſpecially the greatneſſe thereof, which is ſurely very wonderfull. For when a man readeth in certaine graue Au-

thors, that euery one of the ſtarres in heauen, is greater then all the whole earth; yea, and which is more meruailous, that there be ſome ſtarres among thē of ſuch notable greatneſſe that they bee ninety times greater thē al the whole earth. When a man heareth theſe things, & lifteth vp his eyes to heauen, & ſeeth in the ſame, ſuch a multitude of ſtars and ſo many voyde ſpaces, where many more ſtars might bee ſet; how can he but wonder? How can he but bee aſtonied, and (in a manner) beſides himſelfe, conſidering the paſſing greatnes of that place, and much more of that mighty Soueraigne Lord, that created it of nothing? Then as touching the goodly beauty of that place, it is a thing that cannot be expreſſed with words. For if Almighty God hath created things ſo wonderfull and ſo beautifull, in this vale of teares and place of baniſhment, what wonderfull thinges hath hee created, trow yee, in that place, which is the ſeate of his glory, the Throne of his mighty power, the Pallace of his maieſty, the houſe of his Elect, and the Paradiſe of all delights?

The goodly beauty of the heauens.

2 *The fruition of the company of the blessed inhabitants in heauen.*

AFter thou hast considered the excellency of the place, cõsider also the great worthinesse of those blessed inhabitants that dwell in it: whose number, holines, riches, and beauty, are greater then any man can imagine. S. Iohn sayth, that the nũber of the Elect was so great, that no man is able to count them. And some Diuines are of this opinion, that the number of the Angels is so great, that they exceede without comparison, all corporall and materiall things in the earth. And like as the greatnesse of the Heauens exceedeth the greatnesse of the Earth, without any proportion: Euen so dooth the multitude of those glorious Spirits, exceede the multitude of all corporall and materiall thinges that are in the World, with the like aduantage and proportion.

Reuel. 7. 9.

The infinite number of the Elect.

Now what thing can be imagined more wonderfull then this? Certainly this is such a matter, that if it were wel considered, it were able

to astonish al men. Againe, if euery one of the Angels (yea, though it be the very least Angel among them al) bee more goodly and beautifull to behold, then all this visible World: what a glorious sight shal it be then, to behold such a number of beautifull Angels, and to see the perfections and Offices that euery one of them hath in that high and supreme Citty?

There the Angels go (as it were) in Embassages, the Arch-angels are occupied in their ministery, the principalities tryumph, the powers reioyce, the Dominations gouerne, the Vertues shine, the Thrones glister, the Cherubins giue light, the Seraphins burne with loue, and all of that heauenly Court do sing lauds and praises vnto Almighty God.

Now if the company and conuersation of good and vertuous persons, be so sweet & amiable a thing, what a blessed thing shal it be, to conuerse and keepe company, with so many good and blessed Saintes as be there to speake with the Apostles, to bee conuersant with the Prophets, to communicate with the Martirs, and

to

to dwel and haue a perpetual familiarity with al the Elect?

3 *The vision of Almighty God.*

NOW, if it shalbe so great glory to enioy the company of the good, what shal it be to enioy the company & presence of him, whom the morning Starres doe prayse; at whose excellent beauty the Sun and Moone doe wonder; before whose Maiesty the Angels bow down; and at whose presence men doe maruaylously reioyce?

What a glory shal it be to behold that vniuersal goodnesse, in whom are al good thinges? The greater world, in whom al worldes are contained? What a ioy shal it bee to see him, who being one, is all thinges, and yet being one, and most simple in himsele, comprehendeth the perfections of all thinges? If to heare and see K. Salomon were thought so great a matter, that the Queene of Saba saide of him: *Blessed are they that stand before thy presence, and enioy thy Wisedome*: What a thing shall it bee to behold that most high 1. Reg. 10.

Salomon? That euerlasting wisdom? that infinit greatnesse? that inestimable beauty? That exceeding goodnesse? And to inioy the same for euermore? This is the essentiall glory of the Saints: this is the last end and center of our desires.

4. *The glory of the Saints bodies in heauen.*

NExt after this, consider the glory of the bodies in which there shall be no part but shal be glorified. For there, euery one of the members and sences shall haue his particular glory & obiect, wherein to take delight. There the bodies of Saints shal be endued with those foure singular qualities and Dowryes: to wit, with subtilty, swiftnesse, impossibility, and cleareneſſe. And this cleareneſſe shall bee so great, that euerie one of the Saints bodies shal shine like the Sun in the kingdom of their father Now if this Sunne that standeth in the middest of the firmament, being but one, be sufficient to giue light and comfort to all this worlde; what a light shall so many Sunnes & lampes

The four dowries of glorified bodyes.

make

make, as ſhal ſhine ſo bright in that place altogether.

5 *The perfect fruition of al good things in heauen.*

TO conclude, in this glorie all things ſhall be found wholly together, and all euill thinges ſhall be banniſhed from thence: There ſhall be health without infirmitie; libertie without bondage; beautie without deformitie; immortalitie without corruption; aboundance, without neceſsity; quietnes, without vexation; ſecurity, without fear; knowledge without error; fulneſſe, without loathſomnes; ioy without heauineſſe; and honour without contradiction. There (as Saint Auguſtine ſayth) ſhall be true glorie: for there ſhal none be praiſed, either by errour or flatterie. There ſhal be true honour, for there it ſhall neyther bee denyed to ſuch as deſerue it, nor giuen to ſuch as deſerue it not. There ſhall be true peace: for there ſhal no man be moleſted, either by himſelf, or by others. Sa. Auguſtine.

The reward of vertue ſhal be euen he

he that gaue the vertue, & hath promiſed himſelfe for a reward of the ſame, who is the greateſt and beſt of all good thinges, (to wit, Almightie God) he ſhal bee the end of our deſires, he ſhall there bee ſeene without ceaſing; loued without loathſomeneſſe, and prayſed without wearines.

There his place is large, beautifull, bright, and ſecure: the company very good and delightfull: The time alwaies after one ſort, not diſtincted into euening and morning, but continued with a ſimple eternity. There ſhal be a perpetual ſpring, which through the freſhnes & ſweete breathing of the Holy Ghoſt, ſhall flouriſh for euermore. There ſhal al reioyce, al ſhal ſing, and giue continual prayſe to the chiefe giuer of all thinges; through whoſe bountifull goodnes they liue & raigne in glory. O heauenly Citty, O ſecure dwelling place; O bliſſeful Countrey, where al delightful thinges are to be found; O happy people without any grudging; O quiet Neighbours, where no one is ſubiect to any want or neceſſity; O that the ſtrife and contention of this preſent ſtate, were

at

at an ende ; O that the dayes of my banniſhment might bee finiſhed ; O how long is the time of my peregrination prolonged ? When ſhall this day come? When ſhall I come and appeare before the face of my ſweet Lord and Sauiour.

The ſixt Treatiſe of the conſideration of the glory of Heauen: wherein the former meditation is declared more at large.

ONE of the things, whereupon it behoooueth vs moſt to haue our eyes alwayes fixed in this vaile of teares: is the bleſſed ſtate of glory in the Kingdome of heauen. For this conſideration alone were able to encourage vs, patiently to beare the afflictions of this preſent life, knowing what an eternal weight of glory is prepared for vs in the life to come.

When Almighty GOD promiſed to giue to the Patriarke Abraham the Land of promiſe, he commaunded him to walke and viewe it al round

round about, saying; *Arise & walk all ouer this Lande, both in length and bredth, and consider it on euery side, for I will giue it vnto thee.* Arise vp therfore (O my soule) aduance thy selfe on hye, leaue all earthly affaires heer beneath, and flee vp with the winges of thy spirit, vnto the most excellent Noble Lande of Promise, and consider with good attention, the length of the eternitie, the largenesse of the felicitie, and the greatnesse of the Riches, with all the rest that is therein.

Genesis 13,17

It is written of the Queene of Saba, that when she heard of the great fame of Salomon, she went to Ierusalem, to see the great and wonderful thinges that were reported of him. Consider therefore, that the fame of that heauenly Ierusalem, and of that supreame King that gouerneth it, is no lesse then the renowne of Salomon was: ascend thou now vppe on hye with thy Spirite vnto this noble Citty, to contemplate the wisedome of this supreame King, the beauty of this Temple, the seruice of this Table, the orders of them that attende vpon him, the liueries that the whole family

2. Reg. 10.

family weare, and withall the policie and glory of this Noble Cittie. For, if thou bee able to conſider euerie one of theſe thinges; it may be, that thy Spirite ſhall bee lifted vp aboue himſelfe, and thou ſhalt perceiue, that there hath not beene declared vnto thee ſo much, as the very leaſt part of this glory.

But for this purpoſe, it ſhall bee requiſite to haue a ſpeciall light of Almighty God, as the Apoſtle ſignifieth, ſaying; *I beſeech the God of glorie, and the Father of our Lord Ieſus Chriſt, to giue you the ſpirite of wiſedome, and to lighten the eyes of your hearts, that ye may vnderſtande, how great the hope of your vocation is and the riches of that inheritance and glory which he hath prepared for the Saints.* Eph. 1, 17, 18.

And although in this glory there be many things to contemplate vpon; yet mayſt thou now eſpecially conſider thoſe fiue principal thinges that wee touched before: to wit, the excellency and greatnes of the place, the fruition of the company of thoſe bleſſed Inhabitaunts; the viſion of Almighty GOD; the glory of the Saints,

Saintes bodies; and the euerlasting continuance and eternity of all these so great and wonderful benefits.

Of the excellency and greatnesse of the Heauens.

Sect. I.

FIrst of all, consider the goodly beauty of the place, which Saint Iohn describeth vnto vs in a figure in his Apocalips, in these words: *One of the seuen Angels spake vnto me, saying, Come, & I wil shew thee the spouse of the Lamb: and hee carried me away in spirit to a high and great mountain, and shewed me the holy Citty of Ierusalem, which descended from heauen, & shineth with the cleerenesse of Almighty God, and the light thereof, was like to the glistering brightnesse of precious stones. This Citty had one great and high wal, in which were twelue gates, and at the gates twelue Angels, according to the number of the Gates. The foundations of the wal of this Citie, were wholely wrought with precious stones, and the twelue gates therof were*

Reuel. 21.

twelue

twelue Pearles, euery Gate made of one Pearle, and the ſtreet of this Cittie was of pure gold, like vnto a very cleer Glaſſe: and I ſaw no Temple therein, becauſe the Lord God Almighty and the Lamb were the Temple: and the citty had no need of Sunne nor Moone to giue light vnto it, for as much as the cleerneſſe of almighty God doth lighten it, and the Lamp that burneth therein, is the Lambe.

Moreouer, the Angell ſhewed mee a flood of the Water of life, as cleere as the Chriſtall, which yſſued out of the ſeat of almighty God, and of the lamb. In the midſt of the ſtreete, and both on the one ſide of the flood, and on the other, was planted the tree of life, which brought forth twelue fruits in the year, euery month his fruit, and the leaues of this tree, ſerued for the health of Nations. Reuel. 22.

No manner of malediction ſhall euer be ſeene there, but there ſhal be the ſeat of Almighty God, and of the Lambe. And his Seruants ſhal ſerue him, and they ſhal ſee his face, & haue the name of him written in their foreheads, and they ſhal raign for euer and euer, world without end.

Be-

Behold heere (deere brother) the beauty of this Citty described vnto thee, not that thou mayst thinke, that these thinges are there in such a materiall sort as the wordes doe sound, but that by meanes of these, thou mayst conceiue other more spirituall and more excellent thinges, which are figured vnto vs by these materiall thinges.

The saluation and greatnesse of the heauenly Citty.

The situation of this Citty is aboue all the heauens, and the greatnes and largenes thereof exceedeth all measure. For if euery one of the starres of heauen be so great as wee haue before declared, how great then must that Heauen bee, that contayneth in it all the starres, and all the Heauens? Surely, there is no greatnesse in the world that may be compared vnto this. For (as a holy Father saith) from the West part of Spaine, vnto the vttermost borders of the Indians, a shippe may sayle (if it haue a prosperous wind) in few dayes: but that region of heauen is so great, that the starres (which are more swift then the Sunne beames) cannot finish their course in it in many yeares.

Now

Now if thou demaundeſt of the workmanſhip of that building: there is no tongue able to expreſſe it. For if that worke that appeareth outwardly to our mortall eyes, be ſo goodly and beautifull: what is to be ſuppoſed of all the reſt, that is there reſerued for the ſight onely of immortall eyes? The goodly workmanſhip of the building.

And if wee ſee, that by the handy-worke of men, certaine workes are made heere ſo ſightly and ſo beautifull, that they aſtoniſh the eyes of them that doe beholde them; what a woorke muſt that bee, which is wrought by the hand of Almightie God himſelfe, in that royall houſe, in that ſacred Pallace, in that Houſe of ioy & ſolace, which he hath built for the glory of his Elect. *O how amiable are thy Tabernacle* (ſayth the Prophet) *O Lord God of vertues? my ſoule deſireth and fainteth, in beholding the Pallace of the Lord.* Pſalme 81, 15

The thing that moſt principally commendeth a Citty, is the ſtate and condition of the Cittizens: to wit, if they be noble, if they be many, if they liue in peace and concorde among themſelues. Now who is able

to

to declare the excellency of this Cittie in his behalfe ? All the Inhabitants therein be Noble perſonages, there is no one among them of baſe Lineage, for ſo much as they bee al the ſonnes & children of God. They be ſo friendly & louing one towards another, that they be all (as it were) one ſoule, and one heart. And they liue in ſo great peace and concorde, that the very Cittie it ſelfe is called Ieruſalem : that is to ſay, the viſion of peace.

If thou deſire to vnderſtande the number of the Inhabitantes in this Citty, vnto this deſire, S. Iohn maketh aunſwere in his Reuelation, where he ſaith : *That he ſaw in ſpirit ſuch a great company of bleſſed Saints, that no man was able to reckon them, gathered together of all kindes of Nations, people, and tongues, which ſtood before the throne of Almighty God, & of the Lamb apparelled in white garments, and with triumphant Palmes in their handes, ſinging vnto Almighty God, ſongs of praiſe.*

Reuel. 7. 9.

And vnto this saying of S. Iohn, doth that agree very well, which in

ſignified by the Prophet Daniel, concerning this holy number; where he ſaith: *Thouſand thouſands ſerue the Lord of Maieſty, and tenne hundred thouſand thouſands ſtand before him.* Daniel 7. 10.

And thinke not becauſe the number is ſo great, that they be therefore diſordered: for there the multitude is no cauſe of confuſion, but of greater order and harmony. For almighty God (that hath with ſuch a wonderful conſonance and agreement, diſpoſed the mouing of the *Heauens* and the courſes of the ſtarres, calling them euery one by his proper name) hath alſo ordained all that innumerable army of bleſſed Saints, with a moſt wonderfull goodly order and diſpoſition; appointing to euery one his place and glory, as it ſeemed beſt to his diuine and excellent wiſedome.

Euery one of the Saints hath his place and glory in heauē in moſt ſolemne orde.

And ſo there is one place for the Patriarchs, another for the Prophets, another for the Apoſtles, another for the Euangeliſts, another for the Martyrs, and ſo forth (vnto all the reſt of the faithfull) there is appointed a heauenly Manſion. And aboue them all the holy humanity of our Sauior

Chriſt

to declare the excellency of this Cittie in his behalfe? All the Inhabitants therein be Noble personages, there is no one among them of base Lineage, for so much as they bee al the sonnes & children of God. They be so friendly & louing one towards another, that they be all (as it were) one soule, and one heart. And they liue in so great peace and concorde, that the very Cittie it selfe is called Ieruſalem: that is to say, the vision of peace.

If thou desire to vnderstande the number of the Inhabitantes in this Citty, vnto this desire, S. Iohn maketh aunswere in his Reuelation, where he saith: *That he saw in spirit such a great company of blessed Saints, that no man was able to recken them, gathered together of all kindes of Nations, people, and tongues, which stood before the throne of Almighty God, & of the Lamb apparrelled in white garments, and with triumphant Palmes in their handes, singing vnto Almighty God, songs of praise.*

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Christ hath the chiefe place and preheminence, who sitteth at the right hand of the Maiesty of Almighty God, in the height of glory.

Now therefore (O thou Christian soule) take a view of this celestial order: walke through the streetes and wayes, consider the order of these Cittizens, the beauty of this Citty, & the noblenes and worthynes of these inhabitants. Salute also this sweete and pleasant Countrey, and as a Pilgrime, beholding it as yet a farre off, direct thine eyes, and (withall) thy heart vnto it, and say. Al haile sweete Countrey, the Land of Promise, the hauen of security, the place of refuge the house of blessing, the kingdome of al Worldes, the Paradise of delights, the garden of eternal flowers, the store-house of al Treasure, the crown of al iust persons, and the end of all our desires.

All hayle our mother & our hope, after thee haue wee sighed a long time: for thee haue wee mourned, and do mourne euen at this present; for the loue of thee haue we fought, and doe still fight a long battaile in this our transitory life: for we know assu-

assuredly, that none shal bee rewarded and crowned in thee, but onely such as haue heere foughten faithfully. 2. Tim. 2. 5.

¶ Of the second ioy that the soule shall haue in the Kingdome of heauen, which is the enioying of the company of Saints.

Sect. II.

WHo is able (after this great ioy) to declare what a further ioy the soule shall haue, by beeing in this most happy and blessed company? For there the vertue of charity is in her full perfection, the propertie of which vertue is, to cause all thinges to be common.

There shall that petition bee perfectly fulfilled, which our Sauiour made, saying: *I beseech thee, O Father, that they may be one* (by loue) *as wee are one* (by nature,) For there shal the elect be more straightly vnited together in one, then the members of one same body: because all shal participate of one same spirite, which Iohn 17. 11.

which giueth vnto all one ſame being, and withall, one bleſſed life.

If thou imagine it to be otherwiſe, tell mee, What is the cauſe, why the members of one body haue ſo great a vnitie and loue one towardes another? The reaſon is, becauſe they are all partakers of one ſame forme, that is, one ſoule, which giueth one ſame being and life to them all.

Now, if the ſpirit of a man haue power to cauſe ſo great a vnity betweene members that are ſo different in offices and natures, is it any wonder, if the ſpirit of Almighty GOD, by whom al the elect do liue (which Spirit is as it were the common ſoul to them all) ſhould cauſe a far greater, and more perfect vnitie amongſt them? Eſpecially, conſidering that the Spirit of GOD is a more Noble cauſe, and of a more excellent vertue and power; yea, and giueth alſo a more Noble being.

Well now, if this manner of vnitie and loue doe cauſe all thinges to be common, as well good as euill, (as we ſee in the mẽbers of one body, and in the loue of Mothers towardes their children, who reioyce as

as much at theyr felicity, as at their own) what a wonderful ioy ſhal one of the Elect there haue of the glory of all the reſt, conſidering that hee ſhal loue euery one of them as well as himſelfe. For as Gregory ſayeth: *That heauenly inheritance vnto all is one, and vnto euery one is al, foraſmuch as euery one of the bleſſed Saintes reioyceth, as much at the ioyes and felicities of all others, as if he were himſelfe in poſſeſſion of the ſame.* But what can we infer of al this? Surely thus much, that as the number of the bleſſed Saints is (after a ſort) infinite: euen ſo the ioyes of each one of them ſhal alſo (after a ſort) be infinite, and that euery one of the Saints ſhal haue the excellency of al, foraſmuch as whatſouer any one of them ſhal not haue in himſelfe, hee ſhal haue it in others.

Theſe bee ſpiritually thoſe ſeauen ſonnes of Iob, among whom there was ſuch a great loue and communicating one to another, that euery one of them (in his order) made a feaſt one day in the weeke vnto all the reſt: whereby it came to paſſe, that euery one of them was no leſſe Iob 1. 14.

partaker of the goods of others then of his owne proper goodes. And ſo that which was proper to one, was common to all: and that which was common to al was proper vnto euery one; this effect wrought loue and brotherly affection in thoſe holy brethren.

Now, how much greater ſhal the brotherly loue of the Elect be in the Kingdome of heauen? Howe much greater ſhall the number of Brothers be there? How much more treaſure and riches ſhall they haue to enioy? Now by this account, what a feaſt ſhal that bee, which the Seraphins ſhal there make vnto vs, who are in the higheſt degree of all bleſſed Spirits, and moſt deere vnto Almighty God, when they ſhal diſcouer vnto our eyes, the nobleneſſe of theyr ſtate and condition, the cleerneſſe of theyr contemplation, and the moſt feruent burning heate of their loue? What a feaſt alſo ſhall the Gherubins make, in whom the treaſures of the wiſedome of Almighty GOD are incloſed? What a feaſt likewiſe ſhal that be of the Thrones and Dominions, and of all the other bleſ-

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ſed ſpirits?

What a ioy ſhal it be, to enioy the glorious company of the Apoſtles? to bee receiued into the goodly fellowſhippe of the Prophets? And to haue the fruition of that noble Army of Martyrs, which haue ſpent theyr liues for the cauſe of Ieſus Chriſt? What a ioy ſhal it be, to ſee thoſe holy Prophets, *Eſay*, *Ieremy*, *Ezechiel*, *Daniel*, *Amos*, *Micheas*, *Zacharias*, and the reſt, not now ſubiect to the torments of their cruell perſecutours, but cloathed with long white garments, with their Palmes in theyr hands, and with the glorious enſignes of theyr victorious triumphes? what a ioy ſhall it bee, to ſee thoſe ſeuen Noble Machabees, with their godly and valiant Mother, hauing contemned al kinds of deaths and torments, for keeping the Lawe of Almightie God? 2. Mac. 7.

What a goodly ſight ſhall it bee, to behold thoſe ſweete Babes, whoſe guiltleſſe bloude was moſt cruelly ſhedde at the byrth of our Sauiour: What Chaine of Gold and precious Stones, is ſo goodly to beholde, as the necke of the glorious fore-runner Math. 2, 16.

ner of Christ, S. Iohn Baptist: who chose rather to lose his head, then to dissemble the filthinesse of the adulterous King? What other thing shall it be, to see the body of S. Stephen, that was bruised with the strokes of stones: then to beholde a rich long Robe trimly garnished, and set al ouer with goodly precious Rubies & Dyamonds? What a ioy shal it be, to behold that holy Apostle S. Iames, who was once slaughtered with the sword of that Tyrant Herod, but now raigneth with his Lord and master, for whose sake he was done to death.

Actes 7. 59.

Actes 11. 2.

What a ioyfull sight shal it bee, to see those two glorious lightes of Christ his Church, S. Peter and Sa. Paule, shining there very brightly, with the Trophees of theyr Martyrdome, where with they were crowned? Now what a ioy shal it hee, to enioy the glories of each one of all these blessed Saintes, as if they were properly our owne?

O glorious Feast, O royall banquet; O Table meete for Almighty GOD and his Elect. Wherefore let Worldlinges get them to theyr filthy

thy and carnall banquets, let them burſt themſelues with theyr glutton-nous exceſſe and ſuperfluities: ſuch a feaſt as this is, where ſuch excellent meates are ſerued, is conuenient for Almighty God and his Elect.

Aſcend yet vp higher, O my ſoule, and ſee another ſingular glory that doth wonderfully reioyce al that ſupreame Court, and maketh the Citty of God (as it were) drunke with maruaylous delight. Lift vp thine eyes, and ſee that moſt bleſſed Virgine Mary, that freely beloued and ful of al grace and beauty. Conſider what a great ioy it ſhal be, to behold this Virgine Mother, this bleſſed amoug womē, not kneeling now vpon her knees before the Manger nor troubled and moleſted now with the frightes and feares of ſuch thinges as holy Symeon prophecyed vnto her: not lamenting and ſeeking nowe her loſt child in al parts: but with ineſtimable peace and ſecurity, placed at the right hand of her deare Sonne, without al feare of euer leeſing that her moſt precious treaſure. Luke 2.

Now hath ſhee no need to ſeeke that dead time of the ſecret night, to

Mathew 2. deliuer the Childe from the conſpiracies of Herode, by flying into Egypt. Now doth ſhee no more ſtand at the foote of the Croſſe, beholding the death of her onely Son, and bewailing his loſſe, whom ſhe ſo dearely loued.

Nowe ſhee feeleth no more the greefe of that dolefull exchaunge: when ſhee had aſſigned vnto her the Diſciple in ſtead of the Mayſter, and the Seruaunt in ſteade of the Lord. Now are thoſe ſorrowfull wordes to be heard no more, which ſhe vttered (with great weeping and lamentation) vnder the bloudy tree, ſaying; *O*

2. Sam. 18. 33. *that I might dye for thee Abſolon: my Son: my Son Abſolon.*

Now is all this ſorrow at an ende, and ſhee that was ſo ſore afflicted in this vale of miſery, is nowe exalted in the kingdome of glory, enioying for euer that cheefeſt goodneſſe, and

Cant. 3. 4. ſaying; *I haue found him whome my ſoule loueth, I will holde him, and will not let him go.*

And if this be ſo great a ioy, what

The ſacred humanity of Chriſt. a ioy ſhal that be, to behold the moſt ſacred humanity of our Sauiour Chriſt? And the glory and beauty of that

that body, which was ſo fouly disfigured for our ſakes vpon the Croſſe. *It ſhall be vndoubtedly* (as S. Bernard ſaith) *a thing ful of all ſweetneſſe and delight, when men ſhal there ſee & behold a man, the creator of men, & Lord of al thinges created.*

Wee are wont to eſteeme it for a ſingular honour to our whole family, to ſee ſome one of our kindred aduaunced to a Crowne, or inueſted with ſome princely dignity. Nowe how far greater honour ſhal this be vnto vs, to ſee that Lord, who is of our fleſh and bloude, ſitting at the right hand of the Father, and made King both of Heauen and earth?

It ſhall bee a great ioy to men in heauen to ſee the Lord and Creator of al things to be (not an angel) but a man.

With what a paſsing great ioy ſhal men ſtand among the Aungels, when they ſhal ſee that the Lorde of the whole Houſe, and the vniuerſall Creator of al thinges, is not an Aungel, but a man? For if the members doe account that an honour vnto them, that is done to theyr head, by reaſon of the great vnion that is betweene them and it; what ſhal it bee there, where there is ſuch a ſtraight vnion between the members and the head? What ſhal it be elſe, but that

euery one of the Saints ſhal account the glory of their Lord, as their own peculiar glory? This ioy ſhal bee ſo paſsing great, that no words are able to expreſſe it, according to the worthineſſe thereof Now who ſhall bee ſo happy, as to bee thought worthy to enioy ſo great a bliſſe & felicity? *O that thou wert as my brother, ſucking the breaſts of my mother, that I might find thee without, & kiſſe thee with the lips of deuotion, and embrace thee with armes of loue.* O moſt ſweete louing Lorde, when ſhall this ioyfull day come? When ſhall I appeare before thy face? When ſhal I be filled with thy excellent beauty? When ſhall I ſee that countenance of thine, which the Aungels are ſo deſirous to behold.

Cant. 8. 1.

Of the third ioy that the ſoule ſhal haue in the Kingdome of Heauen: which is the enioying of the cleare viſion of Almighty GOD.

NOW what a ioy ſhal it bee (aboue al this) to haue a cleere ſight

ſight of that diuine face, in the ſight of whō conſiſteth the eſſentiall glory of the Saints? Al the things we haue hitherto ſpoken of, are certainely great Motiues towardes the accompliſhment of glory, but they all are little, in compariſon of the cleare viſion of Almighty God.

In the cleare viſion of Almighty God, conſiſteth the eſſential glory of the Saintes.

Of Iſſachar it is written. *That he ſaw that reſt was good, and that the Land was beſt, and therefore hee put his ſhoulders to labourr, and made himſelfe ſubiect to tribute.* The reſt and glory of the Saints is good, but the land that bringeth foorth this reſt, is beſt in the ſuperlatiue degree. For this Land is the face and beauty of Almighty God, of the Viſion and beholding of whom, proceedeth the reſt and glory of the Saintes. This cleare viſion of Almighty GOD, of the thing that of it ſelfe alone, is able to giue perfect reſt vnto our Soules. For al the ſweetenеſſe and pleaſantneſſe of Creatures, may wel giue delight to the heart of man, but it can neuer wholely ſatisfie and fill it. Now if al theſe good thinges before rehearſed, ſhal ſo much delight vs: howe much then ſhal that good

Geneſis 49. 15.

thing delight vs, that contayneth (in it ſelfe) the perfection and ſumme of all good thinges? And if the onelie ſight and beholding of creatures be ſo glorious: what a glory ſhal it be, to behold that diuine face, that moſt bright light, and that moſt excellent beauty of Almighty God, in whom all beauties doe ſhine? What a glorious ſight ſhal it bee, to behold that eſſence ſo wonderful, ſo ſimple and ſo communicable, and with one ſight to behold in the ſame, the myſtery of the moſt bleſſed Trinitie, the glory of the Father, the wiſdome of the Sonne, and the goodneſſe and loue of the holy Ghoſt? There ſhall wee ſee God, and in God, both our ſelues and al thinges beſide. For like as hee that hath a glaſſe before him, ſeeth the Glaſſe, and himſelfe in the glaſſe, and all other thinges that are before the Glaſſe: euen ſo when we ſhall haue that vnſpotted Glaſſe, of the Maieſty of Almighty God preſent before vs; we ſhall ſee him, and our ſelues in him, and (withal) whatſoeuer is without him, according to the knowledge greater or leſſe that we ſhal haue of him.

There

There shal the appetite of our *Vnderstanding* rest, and shall not desire to knowe any thing else, because it shall haue before it all that can bee knowne.

There shall the appetite of our *Will* rest, in louing that vniuersal good thing: in whom are al good thinges, and out of whom there be no good things to be inioyed. There shal our *Desire* rest, and be fully satisfied with the morsel of that supreme ioy, which shal in such wise fill the mouth of our heart that there shalbe nothing else for it to desire.

How Fayth, Hope, & Charity shall bee rewarded in heauen.

There shal those three Theological vertues; to wit, *Faith*, *Hope*, and *Charity*, wherewith Almighty God is heere honoured, bee perfectly rewarded: when vnto *Faith*, shall bee there giuen for a reward, the cleere vision of Almighty God: vnto *Hope* the possession of him: & vnto *Charity* imperfect, charity in all her perfections.

There shal the Elect see, loue, enioy and prayse Almightie GOD: there shall they bee filled without glutting and be hungry without necessity. There is the place, where that

that ſong is alwayes ſung, that Saint Iohn heard in his reuelations, which ſong he tearmeth, *Quaſi canticum nouum, As it were a new ſong.* For that although the ſong bee alwayes after one manner, (foraſmuch as it is one common prayſe, annſwerable to one common glory, which all that bleſſed company enioyeth,) yet it is all new, as concerning the taſt and delight it hath. For looke what taſt it had in the beginning, the ſame verie taſt ſhall it haue for euer and euer without end. The ioy of the Saintes in Heauen ſhall neuer diminiſh nor decay, neyther ſhal their bodies euer decay or waxe old. For he that cauſeth the heauens to bee alwaies freſh & new, after ſo many thouſand years as haue paſſed ſince they were firſt created, ſhal alſo cauſe the flower of the glory of the Saints, alwayes to be liuely and flouriſhing, and neuer to wither or decay in any one point.

Repel: 14.

Of

¶ *Of the fourth ioy that the Soule shal haue in the kingdome of heauen: which is the enioying of the glory of the bodies.*

Sect. IIII.

THE cleere vision of the Diuine Maiesty, is (as hath beene declared) the essential glory of the blessed Soules in Heauen. Howbeit, one most iust Iudge and bountifull Father, thinketh it not enough to glorifie the soules onely, but (for the honour of them) extendeth his magnificence and liberality yet further, euen to glorify theyr bodyes also; giuing thus a roome and place vnto beastes, in his royall and euerlasting heauenly Pallace.

The bodies of the Saints shal allobe glorified in heauen.

O louer of men; O honourer of the good and vertuous; What hath this rotten and stinking flesh of ours, which like a beast followeth alwayes his appetites, to doe with the Sanctuary of Heauen? What? Shall this flesh (which should rather beetyed vp in a stable among beastes) be placed

ced among the Aungels in Heauen: Let Duſt (O Lorde) continue with Duſt, for it is not ſeemely that earth ſhould be placed aboue the heauens.

But hee that ſaide vnto Abraham,

Gene. 17. 20. *I will honour and multiply Iſmael, notwithſtanding, he is the ſon of a Bondſlaue, becauſe hee appertaineth vnto thee*: wil alſo ſhew his fauour to the bodyes of the Saintes, for the nigh kindred that is betweene the Soules of them. It is the Lordes pleaſure alſo, that he that hath holpen to beare the burthen, ſhal likewiſe bee partaker in the diuiſion of the glory, and that like as the ſoule, by conforming it ſelfe in this life vnto the will of God, cõmeth afterwards to be made partaker of the glory of God: euen ſo the body, which (contrary to his nature) was conformable and obedient vnto the will of the Soule, ſhal alſo bee made partaker of the glory of the ſame Soule. And thus ſhal the iuſt bee glorious both in body and Soule. And (as the Prophet ſayth,)

Eſay 61. 7. *They ſhall poſſeſſe in their Countrey, double riches.* Whereby is vnderſtood, the glory of the Soules, and the glory of the bodies.

Now

Now what ſhall I ſay of the glo- The glory of
ry of the ſenſes? Each one of them the ſenſes.
ſhal there haue his owne proper de-
light and glory. The eies ſhall bee
reuued and made more cleare then
the light of the Sunne, they ſhall ſee
thoſe royal Pallaces, thoſe glorious
bodyes, and thoſe beautifull fieldes,
with other infinite goodly thinges
that are there to be ſeene. The eares
ſhall alwayes heare that wonderfull
muſick, which is ſo exceeding ſweet
and pleaſant, that one onely ſound
of it, were able to bring al the hearts
of this world aſleepe. The ſence of
ſmelling ſhall alſo be refreſhed with
moſt ſweet and ſmelling ſauour, not
of ſuch vaporous thinges as we haue
heere; but of ſuch as bee proportio-
nable to the glory that is there. In
like manner, the taſte ſhal bee ſatiſ-
fied with incredible ſweetnes and de-
lightes; not for ſuſtentation of life,
but for accompliſhment of all glory.
Now what an exceeding ioy ſhal the
bleſſed Soule conceaue at that time,
when for the mortification, and dili-
gent looking vnto the ſenſes (which
continued ſo ſhort a time) ſhee ſee-
eth her ſelfe ſo wholely drowned in

that

that moſt deepe Fountaine of glory, without finding any bottom or end, of ſo many and of ſuch paſsing great ioyes? O labours and paines well emploied; O ſeruices wel rewarded; O treaſures not ſo much to bee ſpoken of, as to be wiſhed and deſired, and to be purchaſed with a thouſand liues, in caſe we had ſo many to giue for the ſame.

Of the fift ioy in the kingdome of Heauen: which is, the euerlaſting continuance of the glory and and felicity of the bleſſed Saints.

Sect. V.

BVT now let vs conſider, for how long time this great glory and vnſpeakeable felicity is to bee inioyed. This is a point that were able alone, to cauſe vs euen to cry out, and deſire that al manner of tribulation, afflictions, paines, and labours, might raine and poure downe vpon vs as thick as hayle; ſo that wee might ſerue and pleaſe Almighty GOD in this tranſitory life, who

who is to beſtow ſo great and ineſtimable benefits vppon vs in the euerlaſting life to come.

This reward of ſo great glory and felicity in the kingdome of Heauen ſhal endure ſo many thouſand yeares as be ſtarres in the Firmament; yea, and a great deale louger. It ſhall endure ſo many hundered thouſand millions of yeares, as haue fallen drops of water vpon the earth; yea, and a great deale longer: yea, to conclude, it ſhal endure ſo long, as Almighty God himſelfe ſhal endure, which ſhal bee euerlaſtingly, World without end. For it is written thus, *The Lord ſhal raigne for euer & euer.* Pſal. 146. 14. And in another place, *Thy raigne is the raigne of al worlds & thy dominion endureth from generation to generation.* Pſal. 145. 13.

Wherefore (O Father of mercies, and God of al conſolation) I humbly beſeech thee by the bowelles of thy mercy, that I may not be depriued of this ſupreme glory & felicity. O Lord my God, that haſt vouchſafed to create mee after thine owne Image and likenes, and to make me capable of thy ſelfe; fil this heart of mine

mine (which thou hast created) with thy selfe. *Let my portion* (O my Almighty God) *bee in the land of the living.*

Psalme 142. 5

O Lord I beseech thee, giue mee not in this transitory life, eyther rest or riches, but reserue all in store for mee in the euerlasting life to come. I desire not to inherite with the children of Ruben the Land of Gylead, and to lose my right and tytle of the Land of Promise. *One thing onely (O Lord) haue I demanded of thee, & this wil I alwaies require, that I may dwel in the house of the Lord all the daies of my life.*

Numb. 32. 6.

Psalme 27. 4.

Medi-

Meditation for Sunday Morning.

¶ Of the benefits of Almighty GOD.

¶ This day, when thou haſt prepared thy ſelfe hereunto: thou haſt to meditate vpon the benefites of Almightie God, that in ſo doing, thou mayſt giue him thankes for them, and enkindle in thy ſelfe a more feruent loue of him, who hath ſhewed himſelfe ſo bountifull towards thee, and withal procure thereby, none griefe and ſorrow for the ſins and offences that thou haſt committed againſt ſuch a louing Benefactor.

ALbeit the benefits of Almighty God towardes vs bee innumerable, yet they al may be reduced to fiue kinds, to wit; to the benefits of creation, conſeruation, redemption, vocation, and to the ſecret benefits that euery one hath receiued particularly in himſelfe.

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1 *The benefit of Creation.*

AS concerning the first benefit, which is of Creation: consider first with great attention, what thou wast before thou wert created, and what Almighty GOD hath doone for thee, and bestowed vppon thee before thou haddest any beeing. He gaue thee thy body, with all thy mẽbers and sen!es; and thy soule, which is of so great excellency, created after his owne Image and likenesse, for so high and excellent an ende, as to haue the fruition of Almighty God, And withall, he gaue thee those three noble powers of thy soule, which be Vnderstanding, Memory, and Will. And consider well with thy selfe, that to giue thee this soule, was to giue thee al thinges. For it is cleere, that there is no perfection, nor ability in any of al the inferiour Creatures; but that a man hath the same in him in a farre more high and greater perfection; and by meanes of the vertue and ability of his soule, hee is able to attaine vnto it, whereby it appeareth, that by giuing vnto vs this

this thing alone, (to wit, our ſoule,) he gaue vs therewith at once al things together.

2 *The benefit of Conſeruation.*

AS concerning the benefit of cõſeruation, conſider how all thy whole beeing, dependeth vpon the prouidence of Almighty God. How thou art not able to liue one moment, nor to ſteppe ſo much as one ſtep were it not by meanes of him.

Conſider alſo, how hee hath created al thinges in this World, for thy vſe and ſeruice: inſomuch, as he hath appointed euen the very Aungels of Heauen, for thy guard and defence. Conſider moreouer, how hee hath giuen thee health, ſtrength, life, ſuſtenaunce, with all other temporall helpes and ſuccours.

And aboue all this, conſider the manifold great miſeries and calamities, into which thou ſeeſt other men fall euery day: and howe thou thy ſelfe mighteſt alſo haue fallen into the ſame, had it not beene that Almighty God (of his great mercy) preſerued thee.

3 *The*

3 The benefit of Redemption.

AS concerning the benefit of redemption thou mayst consider therein two thinges. First, how many, and how great benefits Almighty God hath giuen vs, by meanes of the benefite of Redemption. And secondly, how many and how great miseries, he hath suffered in his most holy body and Soule, to purchase these benefits vnto vs.

2 The benefit of Vocation.

AS concerning the benefit of vocation, consider first of al, what a great benefite it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holy Sacrament of Baptisme, and to make thee also partaker of that other blessed Sacrament of his most precious body and bloud. And then if after this calling of thee, thou hast fallen into some greeuous sinne, and thereby lost thine innocencie; in case nowe the Lord hath raised thee vp from sinne,

and

and receiued thee againe into his grace and fauour, and ſet thee in the ſtate of ſaluation: howe canſt thou be able to giue him ſufficient prayſes and thankes for this ſo ineſtimable a benefit?

What a great mercy was it, to expect thee ſo long time, ſuffer thee to commit ſo many ſins, and in the mean time, to ſend thee ſo many diuine inſpirations, & not to ſhorten the dayes of thy life, as he hath done to diuers and ſundry others, that were in the very ſame ſtate? And laſt of all, to call thee with ſo mightie a grace, that thou mightest riſe vp againe from death to life, and open thine eyes to beholde the eternall light.

What a great mercy was it alſo (after that thou waſt conuerted) to giue thee grace, not to returne vnto thy former greeuous ſinnes? but to ſtand and vanquiſh thine Enemie, and to perſeuere in good life? This is that Morning and Euening dewe that Almighty God promiſed by the Prophet Ioel, ſaying; *And ye ſonnes of Sion, reioyce and be glad in the Lord GOD, for he hath giuen you a teacher* Ioel 2. a.

of

of iuſtice, & he ſhal cauſe the morning and euening dewe to raine and power downe vpon you.

Meaning hereby, that Almighty God doth not onely preuent vs with his heauenly grace, ſowing the ſeed of vertues in our minds: but he doth alſo aſsiſt and (as it were) water the ſame ſeede, with the dew of his holy ſpirite, which bringeth it to his full ripeneſſe and happy end.

§ Of ſecret benefits.

THeſe are the publike & knowne benefits; but beſides theſe, there bee other ſecret benefits, which no man knoweth, but he only that hath receiued them. Againe, there bee other benefits alſo ſo ſecret, that euen he himſelfe that hath receiued them, knoweth not of them; and he onely knoweth them that is the giuer of them. How many times haſt thou deſerued in this world, eyther throgh thy pride, negligence, or vnthankefulneſſe, that Almighty God ſhould haue withdrawne his grace from thee, and vtterly haue forſaken thee as he hath done to many others, for ſome one of theſe cauſes (for whoſo

We fall from God, eyther

soeuer they be that do fal from God, they fal by some of these meanes:) and yet hath not almighty God dealt thus with thee?

How many euils, and occasions of euils hath the Lorde preuented, and turned away by his prouidence, in ouer-throwing the Snares of the Deuil thine Enemie, and stopping him of his passage: and not permitting him to execute his wylie practises and deceites vpon thee? How oftentimes hath hee doone for euery one of vs, as he saide he did for Saint Peter, *Behold*, said our Sauiour, *howe Sathan goeth busily about to sift you, as corne in the Barne: but I haue prayed for thee, that thy faith faile not*? Now who knoweth these secrets, but opely Almighty God? Luke 22.31.

The positiue benefites bee such, as a Man may vnderstande and knowe them: but these benefites that are called Priuatiue, which consist not in doing benefites vnto vs but in deliuering vs from hidden and secrete euils, that were comming towardes vs, who is able to vnderstand? Benefites positiue.

Wherefore, as wel for these Benefites, as for the others, it is reason Benefites priuatiue.

wee ſhould alwaies ſhewe our ſelues thankfull to the Lorde; and vnderſtand, how farre in arrerages wee bee in reckening with him, and howe much more wee bee indebted vnto him, then wee are able to pay, conſidering we are not able ſo much as to vnderſtand what they are.

The ſeaventh Treatiſe, of the conſideration of the benefits of Almighty God wherein the former Meditation is declared more at large.

Almighty god will charge vs at the day of our account, with our vnthankfulnes & ingratitude for his manifold benefits.

ONE of the greateſt complaints that Almighty God maketh againſt men, and wherewith hee will moſt charg them at the day of their account, is, their vnthankfulnes and ingratitude for his manifolde benefits.

Eſay 1. 2.

With this kinde of complaint, the Prophet Eſay, beginneth the firſt words of his prophecie, calling heauen and earth to witnes againſt the ingratitude and vnthankfulnes of the wicked: *Harken* (ſayth hee) *O heauen, and thou Earth giue eare vnto my*

my wordes: for the Lord hath ſpoken it. I haue nouriſhed children and exalted them, and they haue deſpiſed me. The Oxe knoweth his owner, and the Aſſe his maiſters manger: but Iſrael hath not knowne me, neither would my people vnderſtand me.

Now what thing is more ſtraunge, then that men ſhould not acknowledge that thing, which the very bruite beaſts do acknowledge? And as Saint Ierom ſaith vpon this place: The Prophet would not compare men with other liuing beaſtes, that are more quicke of ſence, as with the Dog, that for a little peece of bread defendeth his Maiſters houſe; but euen with the Oxe and Aſſe; which are more dull and rude; giuing vs hereby to vnderſtand, that ingratefull and vnthankfull perſons, are not to be likened to euery kind of beaſtes but that they bee much more brutiſh then the moſt brutiſh beaſtes that are.

Now what puniſhment (trow yee) dooth ſo great beaſtlineſſe deſerue? Almightie God hath prepared many puniſhments for ingratefull perſons, but the moſt iuſt and ordinarie puniſh-

The ordinary puniſhment of ingratefull perſons.

niſhment is, to ſpoyle them of all thoſe benefites they haue receiued, becauſe they would not giue thanks to the giuer of them as of duty they ought haue doone. For as Saint Bernarde ſayth; Ingratitude is as it were a burning winde, that dryeth vp the Riuer of Gods mercy, the Fountaine of his clemency, & the flowing ſtreame of his grace. Nowe as vnthankfulneſſe is the cauſe of ſo great euils; euen ſo contrariwiſe, thankfulneſſe is the beginning of very great graces, and eſpecially of three.

1 The conſideration of Gods benefites, moueth vs to loue God.

THE firſt is the loue of God. For (as Ariſtotle ſayth) goodneſſe is amiable of it ſelfe, and euery Man is naturally moſt inclined, to loue his owne proper weale.

Seeing therefore that men bee naturally ſuch louers of themſelues, & of theyr owne proper commodity, when they ſee plainely, that all that they haue, commeth of the gracious goodnes of that chiefeſt Benefactor, forthwith they bee mooued to loue and wiſh wel vnto him, whome they per-

perceiue and acknowledge to haue bestowed so great benefites vppon them. And heereof it commeth, that among the considerations that doe most help vs to attaine vnto the loue of God, one of the most principal is, the consideration of the benefites of Almighty God.

For euery one of these benefits, is as it were a Fire-brand, that quickeneth and enkindleth more and more the flame of his loue: and so consequently, to consider many of these benefits, is to ioyn many fire brands together, whereby the flame of this fire is enkindeled more and more in vs.

2 *The consideration of Gods benefites, stirreth vp a desire in a man to serue God.*

THis consideration helpeth also, to stirre vp a desire in a man to serue Almighty God, when he considereth the great bounden duty that he oweth vnto him, vnto whom hee is so much indebted. For if the very Birds and brute Beastes be mooued herewith, to answere vnto the voyce

of him that calleth them, and doe obey (as though they were reasonable creatures) vnto all such thinges as are commaunded them: how much greater prouocations haue wee to doe the like vnto Almightie GOD, that haue receiued farre more then they, and be able to vnderstand farre better then they, what great and inestimable benefits we haue receiued of God.

3 *The consideration of Gods benefites stirreth vp a sorrow and repentance in vs for our sinnes.*

THIS consideration is also profitable, to stirre and prouoke in our soules a sorrow and repentance for our sinnes, For when a man considereth and weigheth deeply on the one side, the multitude of benefites he hath receiued of Almightie God, & on the other side, the great number of offences hee hath committed against him, how can hee chuse but bee ashamed of himselfe? How can it be but that he must needs be confounded, and discerne much better the blacke, by comparing it with the white

white? I meane heereby, hee ſhall much better diſcerne the greatneſſe of his owne wickedneſſe, by comparing the ſame with the greatneſſe of Gods paſſing great goodneſſe; who hath continued ſo long time in doing good vnto him, that contrarywiſe hath continued euermore (for his part) in heaping ſin vppon ſinne, againſt Almighty God. For theſe three ends therefore, ought a man to conſider the benefites of Almightie God, and withal in the conſideration of them, to giue him moſt humble thankes for the ſame. So that when he ſetteth himſelfe to meditate vpon the benefits of Almighty God; hee muſt then bee careſull, to haue his recourſes vnto theſe three pointes in their due places, applying his heart ſometimes to loue him, who hath been ſo greatly beneficial vnto him: ſometimes to deſire to ſerue him: ſometimes again to be ſorrowful and repentant for his ſinnes; yea, and ſometimes alſo to offer vnto him ſacrifice of prayſe, & thankſgiuing for his ſo manifold benefits. Theſe ſacrifices are ſignifyed by thoſe calues of our lips, which the prophet would

How we muſt behaue our ſelues in meditating vpon Gods benefits.

Oſea 14. 3.

haue vs to offer vnto Almighty God for the benefits that wee haue receiued of him. True it is, that the benefits of Almighty God bee innumerable: but we wil treat heere only of fiue kinds of benefits, which are of al others the moſt chiefe and principal, and whereunto al the others may be reduced. Theſe fiue are the benefits of Creation, Conſeruation, Redemption, Vocation, and finally the particular and ſecret benefites, that euery particular perſon may recognize and acknowledge in himſelfe.

Fiue principall benefits of Almighty God.

And it is not required of a man to thinke vpon al theſe benefites at one time, but it ſhal ſuffice to think vpon one, or two, or three of them, and to conſider & ponder them wel and diligently in his minde: for the exerciſes of meditation are not to be taken in lumps, as taske, that muſt be fully wrought and finiſhed within a certaine time; but as a dayly food and ſuſtenance, which the more moderately and temperately is taken, and the better it is dygeſted, the more profitable and wholeſome it is to a man.

Of

Of the benefite of Creation.

Sect. I.

TO begin now with the benefite of Creation; that thou maist the better vnderstand somewhat of the greatnesse of this benefite, thou shalt doe well to consider first very deeply with thy selfe, what thou wast before thou wert created. This is one of the principall aduises, that the Maisters of the spirituall life doe vse to giue in this behalfe, as wel for the vnderstanding of the greatnesse of this benefit; as also for the annihilation (as they tearme it,) which is, that a man may hereby clearly and palpably perceiue how of himselfe he is no more then very nothing. Consider then howe it is not many yeares sithence, not a thousand, nor an hundred yeares, and euen as it were yesterday, that is with in a very small time, that thou was nothing, at least wise as concerning thy Soule, and from the beginning thou wast nothing, and mightest for euer haue been nothing, that is, lesse

then a clod of earth, leſſe then a puffe of wind, yea, leſſe then a ſtraw, and to bee ſhort eueu nothing.

Conſider then, howe the ſame nothing coulde not make it ſelfe anie thing, & as little could it deſerue, that another ſhoulde make it anie thing, for that (pardie) that is not, can neither worke nor deſerue. Now when thou waſt in this darknes, and in this deepe bottomleſſe pit of the ſame nothing, it pleaſed the infinite goodnes and mercie of Almightie God, before any deſert of thine, onely of his meere grace, to ſhew vpon thee his power and omnipotencie, and with his mighty hand to pluck thee out of this darkneſſe, and out of this deep bottomleſſe pit of no being, & to bring thee to a being, & to make thee ſomewhat: and (as S. Auguſtine ſaith) not euery ſome-what, not a ſtone, not a bird, not a Toade, not a ſerpent, but euen a man, which is one of the moſt noble creatures in the world. He gaue thee this being that thou haſt, he compacted and framed this thy body, and beautified it in all parts, both with members and ſenſes and that with ſuch a wonderfull prou-

uidence and art, that euerie one of them, (if they be wel considered) is of it selfe a great wonder, and a very great benefit. This is that benefite which the holy Man Iob did most humbly acknowledge, when hee said; *Thy hands (O Lord) haue made me, they haue giuen me a due proportion in euerie part: remember, O Lord, that thou hast made me, as it were of a lumpe of clay, and that thou shalt reduce me againe into dust. Thou hast clothed me with skin & flesh, thou hast compacted me with bones and sinewes, thou hast giuen me life and mercy, and hast preserued my spirit with thy visitation.* Iob 10, 8.

Now, what shal I say of the noblenes of thy soule, and of the excellencie of the end, for which it was created, and of the Image and capacitie that it hath? The Image thereof is the Image of Almighty GOD him selfe. For in very deede, there is nothing in all the earth, that more resembleth Almighty God: there is nothing whereby wee may come to a more euident knowledge of him, then by the soule. The noblenes & excellency of the soule.

And therefore the auncient Philoso-

losophers, and namely Anaxagoras knewe no meeter name to bee giuen vnto GOD, then *Mens*, the minde which is as much to say, as a reasonable soule, by reason of the great similitude and likenes that they perceiued to bee betweene God and it. And this is the cause why the substaunce of our soule cannot bee perfectly vnderstood. For being as it is, very like vnto the substance of God, (which cannot bee knowne in this life) it followeth that the substaunce of the Soule is also a thing not able to be knowne here by vs.

Now the ende for which this Noble Creature was created, is aunswerable to this dignity. For it is manyfest, that the Soule was created to be partaker of the blessed glory & felicity of Almighty God; to dwell in his house; to eate at his Table; to enioy those thinges that Almighty God himselfe enioyeth; to bee clothed with the same garment of immortality, that he himselfe is clothed withall; and to raigne euerlastingly with him.

For what end the soule of man was created.

And heereof it commeth, that the Soule hath such a wonderfull capacity

city; which is ſo great, that all the creatures and riches of the world put together, are no more able to fil her capacity, then a Barley corne is able to fil the whole world. The wonderfull capacity of the ſoule of man.

Now therfore, what recõpence ſhal wee make vnto our moſt gracious and bountifull Lorde, for this ſo paſſing great benefit? If we thinke our ſelues to bee ſo much bound to our carnall Parentes, for that they haue beene ſome part in the building of this our body: how much more are we indebted vnto our heauenly Father, who (by meanes of our Parentes) hath formed our bodies, and without thẽ hath created our ſoules, which be (without compariſon) more excellent then the body and without which our body were no better then a ſtinking Dunghill? What are our Parentes, but onely an Inſtrument, whereby Almighty God hath made a ſmall portion of this worke? Now if thou be ſo much bound to the inſtrument of the woorke, how much more art thou bounde to the principal agent that made the worke? And if thou be ſo much bound vnto him, who was onely a meane in framing

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one part, howe much more art thou bound vnto Almightie God, that made thee whole? If thou esteeme a sword so much wherewith a Citty was conquered, howe much more oughtest thou to esteeme the King himselfe that conquered it.

Of the benefit of Conseruation,

Sect. II.

MOreouer, the Lorde hath not only created thee in such great dignity and glory, but it is hee also that maintaineth & conserueth thee after thy creation in the same, as hee himselfe witnesseth by the Prophet Esay, saying: *I am the Lord thy God, that do teach thee whatsoeuer is meete for thee to knowe, and doe gouerne thee in the way that thou walkest.* Esay 48, 17.

Many mothers there be, that think it sufficient to sustaine onely the trauaile of child-bearing: they will not burthen them-selues with noursing their children, but will seeke out some other nurse that may discharge them of that trouble. But Almightie God

God dealeth not ſo with vs: for hee vouchſafeth to take vpon himſelfe the whole charge and burthen: in ſo much, as hee is both the mother that bare vs, and the nurſe that nouriſheth vs, with the milke and cheriſhinges of his prouidence: according as hee himſelfe witneſſeth by one of his Prophets, ſaying: *I was as it were the Nurſe of Ephraim, and carried them in mine armes: and they vnderſtoode not that I had care of them.* Oſea. 11,3.

So that the Lord himſelfe is both the Creator & conſeruer of all things that be created. And like as without him nothing is made, euen ſo (were it not for him) all things would goe to vtter ruine and decay. The Prophet Dauid confeſſeth plainely both the one & the other, in theſe words: *The eyes of all things doe looke vpon thee O Lord, & thou giueſt them their food in due ſeaſon. And whileſt thou giueſt it, they receaue it, & when thou ſtretcheſt foorth the hand of thy bountifull goodneſſe, they are repleniſhed and ſatisfied with all ſuch thinges as they ſtand in neede of. But if thou (O Lord) turne thy face awaie from them,* Pſal. 145,15. Pſal. 104. 27,28,29.

they

they ſhal forthwith be diſappointed, & vtterly faile, and returne again to the ſame duſt whereof they were made.

Whereby it appeareth that like as al the mouing and order of a clock, dependeth of the Wheeles that doe draw it and make it goe, inſomuch that if they ſhould ſtay, immediatlie all the whole frame and mooving of the Clocke would ſtay alſo: euen ſo all the workemanſhippe of this great frame of the Worlde, dependeth wholely of the prouidence of Almighty G O D, in ſuch ſort, that if his diuine prouidence ſhoulde fayle, all the reſt would fayle out of hand withal.

Euery minute and moment of our life dependeth on the prouidéce of Almighty God.

But how many benefites (troweſt thou) are contained in this one benefite: truely euery minute and moment of an houre that thou liueſt, are partes of this benefite. For thou couldeſt not liue, nor haue any beeing, ſo much as one minute: If Almighty G O D would withdrawe his prouidence, and turne his eye away neuer ſo little from thee.

Al Creatures in the world are part of this benefite; for we ſee thatt hey al doe ſerue to this ende. In ſo much

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as the Heauen is thine, the Earth is thine; yea, the Sunne, the Moone, the Starres, the Sea: the Fiſhes, the Birds, the Trees, the liuing Beaſtes, & to be ſhort, all things in the world bee thine: forasmuch as they all are appointed to doe thee ſeruice. This is that benefite which the Prophet wondered ſo much at, when hee ſaide: *What is man O Lord, that thou ſhouldſt be mindfull of him: and what is the Sonne of man, that thou doſt ſo viſite him? Thou haſt made him not much inferiour to the Angels: thou haſt crowned him with glory and honour, and haſt made him Lorde ouer all the workes of thy handes. Thou haſt put al thinges vnder his feete, Sheepe, Oxen, and al the beaſts of the field, the Birdes of the Aire, and Fiſhes of the Sea, that walke ouer the paths of the Sea. O Lord our God, how wonderfull is thy name ouer all the earth?* Pſalme 8.4.

And Almighty God hath vouchſafed not onely to appoint all viſible creatures for the ſeruice and behoofe of man; but hath alſo (of his great mercy) appointed the inuiſible Creatures, to wit, thoſe meſt noble and excellent vnderſtandings, that be

be alwaies in his preſence, & behold his diuine face. For as S. Paul ſaith: *They bee all Officers in this great houſe and family of Almighty GOD, vnto whome is committed the defence and ſafegard of men.*

Heb. 1. 14. Mat. 10. 10.

Finally, he hath employed all the whole world to doe thee ſeruice, to the intent that thou ſhouldeſt in like manner imploy thy ſelfe in his ſeruice: and his will, that there ſhould be no one createre, either vnder the heauen or aboue, exempted from ſeruing and helping thee. And this hath he doone, that there ſhould bee nothing within thee, that ſhould not likewiſe be imployed in ſeruing of him.

And although peraduenture thou runneſt ſlightly ouer all theſe things: yet oughteſt thou not ſo to paſſe ouer the benefits that Almighty God hath doone vnto thee, in deliuering thee from infinite miſhaps and calamities, which wee ſee doe daily happen vnto other men. Thou ſeeſt how one is troubled with the palſey, another is blinde, another lame, another brokē legged, another ſore vexed with the ſtone, and others with the

the ſtrangury, gowte, fiſtula, or with other like terrible diſeaſes, and miſeries.

For to ſay the very truth, this world is nothing elſe but a maine ſea of infinite troubles, calamities, , and miſeries: and ſcarcely canſt thou finde any one houſe in all this Land of Egypt free from ſighing, mourning, griefe and ſorrow. And now tell me (I pray thee) who hath granted vnto thee this Patent of exemption, to bee quit and free from theſe ſo greeuous calamities and miſeries? Who hath giuen thee ſo great a priuiledge, that among ſuch a number of diſeaſed and wounded perſons, thou ſhouldeſt bee free and ſound? And among ſuch a number that doe daily fall, thou ſhouldeſt yet ſtand vpright vpon thy feete?

This world is a maine ſea of infinite troubles, calamities, and miſeries.

Art not thou a man as all others? a ſinner as all others? And the ſonne of Adam as all others? If then all theſe euils and miſeries doe come, either on the behalfe of nature, or els of ſinne, and the very ſame cauſes are in thee; howe is it that the very ſame effects are not alſo in thee?

Who hath ſuſpended the effectes from

from their cauſes? Who hath ſtayed the ſtreames of the water, that thou ſhouldeſt not perriſh with others in this common floud, but onelie the very grace of GOD? Wherefore if thou caſt this account aright, thou ſhalt find, that al the miſeries of this world are benefits vnto thee, and that for euery one of them in particular, thou oweſt a faithfull thankfulneſſe and loue vnto Almighty God. So that by the benefit (before alledged) thou maiſt perceiue, that al the good thinges in the world, are benefits beſtowed vppon thee, (for ſo much as they al do ſerue for thy conſeruation) and now alſo by this mayſt thou vnderſtand, that all the miſeries and euils in the worlde, are likewiſe benefits vnto thee: in that the Lorde hath deliuered thee from them all.

All the miſeries of this world are benefits vnto vs.

Of the benefit of Redemption.

Sect. III.

LEt vs come now vnto the ineſtimable benefit of our Redemption,

on, although it ſhould be much better, to adore this miſtery with an holie ſilence, then to ſpeake of it in ſuch groſſe and baſe wiſe, as we muſt doe with our mortall tongue. Thou diddeſt loſe (through ſinne) that firſt innocencie and grace wherein thou waſt created, & Almighty God might (with good equitie & iuſtice) haue left thee in that miſerable ſtate as he left the diuell: and none ſhould haue beene able to haue reproued him therefore. And yet he would not ſo do, but rather contrariwiſe changing his anger into mercy, it pleaſed him of his infinite goodneſſe, to beſtow greateſt benefites at that time, when hee was moſt prouoked to wrath with greateſt offences. And whereas he might haue repaired this loſſe of innocencie, by ſending ſome Angel or Archangel, or by ſom other meanes: yet hee would not ſo doe, but vouchſafed to come euen himſelfe in perſon. And whereas hee might haue come with great maieſtie and glorie, he abaſed himſelfe ſo farre, as to come in great humilitie & pouerty. And this he did, to [illegible] the more in loue with him

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by reaſon of this benefite? and to make thee the more beholding vnto him by this example: and to make thy redemption the more aboundãt by reaſon of the great treaſure that he beſtowed vpon it, and to giue thee more cleerely to vnderſtand howe much good will hee beareth vnto thee, that thou ſhouldeſt beare towardes him the like againe; and to ſhew plainly vnto thee, how much intereſt thou haſt in him, that thou ſhouldeſt repoſe thy whole truſt and affiance in him.

This is the benefite which the Prophet Eſay extolleth (and that for great good cauſe) in theſe wordes, which (after the tranſlation of the *Septuaginta*) ſound thus: *In all the tribulations of men, hee neuer fainted, neither was he euer weary in ſuffering for them.* Eſay 53.

Neither would hee ſend any Embaſſador or Angel to redeeme them: but vouchſafed (of his great mercie) to come himſelfe in perſon to redeeme them, and to carry them vpon his ſhoulders all the dayes of this world; notwithſtanding that they did euill acknowledge this benefite, buy

but did grieue and prouoke the holy Ghoſt to anger. Epheſ. 4. 30.

And if thou bee ſo much bounde to the Lord, for that hee vouchſafed to come himſelfe in perſon to redeeme thee: howe much more art thou bounde vnto him for the manner of thy redemption? which was by ſuffering ſo great paines and torments. It were certainely a great benefite, if a King wold pardon a thiefe that had deſerued to bee whipped: but if the King woulde vouchſafe himſelfe, to receiue the laſhes vpon his owne ſhoulders for him; this were without compariſon a far greater benefite. Conſider therfore, how many benefits are comprehended in this benefit of thy Redemption.

Lift vp the eyes of thy Soule and ſee thy Sauiour hanging vppon the Croſſe; conſider all the woundes and paynes, that the Lord of Maieſtie ſuffereth there for thy ſake; for euery one of thē is a benefit of it ſelfe, yea, and a ſingular benefite. Beholde that moſt innocent bodie of thy Sauiour and Redeemer, all of a gore blood with ſo many woundes and bruſes in all partes of him, and the blood

blood gushing out on euerie side. Behold that most sacred head, falling downe for verie faintnes, and hanging vpon his shoulders. Behold that diuine face, (which the Angels are desirous to behold) how disfigured it is: and ouer-flowne with streames of blood: in som parts fresh and red coloured, in other parts very foule and blacke.

Behold that most beautifull visage of all creatures, & that countenance that delighted the eyes of all such as beheld it; howe it hath now lost all the flower of his former beauty. Behold that holy Nazarite, more pure then snow, more white then milke, Lam. 3. better coloured then old Iuorie; how he is now becom blacker thē coles, and so much disfigured and beraied, that scarcely his owne friendes are able to know him. Behold that holie mouth, how wanne and deadlie it looketh. Behold his lippes, howe blacke and blew they seeme: behold how they moue, desiring pardon & mercie [illegible] for those that are his ver[illegible]tors.

[illegible]y, whereso-ner thou beholdest him, thou shalt finde, that there

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is no one part of him free from paine and griefe, but that he is couered all ouer with lashes and woundes, euen from the toppe of his head, to the soles of his feete. That goodly cleere forehead, and those eyes more beautifull then the Sunne, are nowe dimmed and darkened with the blood & presence of death. Those eares that are wont to heare the songs of Heauen, doe now heare the horrible blasphemies of sinners. Those Armes so wel fashioned and so large, that they imbraced al the power of the world, are nowe distrayned, and stretched out vpon the Crosse.

Those hands that created the heauens, and were neuer iniurious vnto any man, are nowe nayled and clenched fast, with hard and sharp nailes. Those blessed feete, that neuer walked in the wayes of sinners, are nowe deadly wounded & pierced through But aboue all this, beholde the bed where he lyeth, and wherevpon that heauenly Bride-groome sleepeth at noone-day, how narrow and nard it is, and how he hath nothing whereuppon to rest his head. O precious head of my sweete Sauiour, what

meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceiued by the holy Ghost, how is it, that I see thee thus wounded and euill intreated for my sake? O sweete and louing side, what meaneth this great wound and open clift in thee? What meaneth this so great aboundance of bloud? Alasse wretch that I am, what a pittifull sight is this, to see thee thus furiously pierced with a Speare for my sake?

O rigorous tree, why art thou so stiffe and inflexible? Why dost thou not a little mollifie thy hardnesse? Why doost thou not bowe downe those high branches, and let down to mee this most precious fruite, that I may tast thereof? O cruell Nayles, why leaue you not those innocent handes and feete of my innocent Sauiour, and come and enter into my heart and pierce it through? For it is I that haue sinned, and not hee. O good Iesus, what hast thou to doe with so many cruell torments? what hast thou to doe with Death, with sharpe Nailes, and with the Crosse? Vndoubtedly the Prophet had good

reason

reaſon to ſay, that *His workes ſhall bee very Strange, and farre vnlike himſelfe.* Eſay 28. 21.
What is more ſtraunge, and more contrary to life, then Death? What is more diſagreeable to glorie, then paine? What is further off from the nature of moſt perfect holines & innocency, then the Image and ſhape of a Sinner? This Title and ſhape (ô Lorde) is certainely very ſtrange for thee. O true Iacob, that with wearing the garmentes of others, & with diſguiſing thy ſelfe in a ſtrange habite, haſt purchaſed for vs the bleſſing of our heauenly Father. For by taking vpon thee the Image of a ſinner, thou haſt purchaſed for vs victory againſt ſinne. O goodneſſe inſpeakable! ô mercy vndeſerued! ô loue exceeding all vnderſtanding! ô charity incomprehenſible! Tell mee (ô moſt merciſull Lord) what ſaweſt thou in vs? What ſeruice haue wee doone vnto thee? with what workes haue wee bound thee, to ſuffer ſuch grieuous and cruel tormentes for our ſakes? O wonderſull bountifulneſſe, that without any merrit of our part, and without any neceſsity of thine owne part, wouldeſt vouchſafe one-

Geneſ. 27. 28

ly of thy meere grace and mercy, to purchaſe our Redemption after this ſort: *The beginning and clemency of our Sauiour* (ſayth the Apoſtle) *hath appeared, not in reſpect of the workes of righteouſneſſe which we haue wrought, but according to his great mercy he hath ſaued vs.*

O how wonderful deſirous was our moſt gracious Lord, that we ſhould vnderſtand his mercy: when by the Prophet Eſay hee ſpake thoſe ſo notable words? *Thou haſt not called vpon me (O Iacob) and thou O Iſraell haſt not trauailed in my ſeruice. Thou haſt not offred vnto me thy Rams in a whole burnt ſacrifice, neither haſt thou glorified me with thine oblations. And yet for all this, thou haſt made me to ſerue in thy ſins, & haſt put me to paines with thine iniquity. It is I, it is I, that doe pardon thy ſins, for mine own ſake, and that will neuer be mindful of them. Put me in mind, and let vs enter into iudgment, and ſhew if thou haue any thing wherewith to iuſtifie thy ſelfe.*

Wherefore ô moſt mercifull and ſweete Lord what thing is there in me, where-with I may recompence thee for this ſo great benefite? If I

ſhould

ſhould liue all the liues of the Children of Adam, and all the dayes and yeares of the world. If I were able to ſuſtaine all the trauailes and paines of all the men that eyther be, haue beene, or ſhall be: all this were as nothing, to recompence the very leaſt greeſe and paine that thou haſt ſuffered for me. Conſidering therefore, that I can by no meanes poſſible diſcharge this ineſtimable great debt: let me pay thee(ô my almighty God) if it be thy bleſſed will, with the continuall remembrance of the ſame.

I beſeech thee (O Lord) euen by the bowels of thy infinite charitie, that thou wilt wound my heart with thy woundes, and make my Soule drunke with thy moſt precious blood in ſuch ſort; that whether ſoeuer I ſhall turne my ſelfe, I may ſee thee alwayes crucified, and whereſoeuer I ſhall caſt mine eyes, all thinges may ſeeme vnto mee to ſhine with thy precious blood. Let this bee all my conſolation, to bee alwayes crucified with thee, and let this bee all my affliction, to thinke of any other thing beſides thee. Conſider (O my Al-

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mighty God) the great price where-with thou hast bought me, and suffer not so precious a treasure to bee shed in vaine for mee. And graun me (O most mercifull Lord) that I bee not as a Childe that is borne before his time, whome his Mother bringeth forth with exceeding great trauaile and paine, and yet he enioyeth not the commodity and fruite of life.

Of the fourth benefit: to wit, of Vocation.

Sect. IIII.

NExt after th's, thinke vpon the benefite of Vocation, or calling of Almighty God; without which all other benefites tend to the greater damnation of man. But heere it is to be noted, that there be two kinds of callings of Almighty God; One vnto *Faith*, by meanes of the Sacrament of Baptisme; and the other vnto *Grace*, after that a man hath lost the first innocency which he had by Baptisme.

Two callings.

Con-

Conſider now what a great benefite the firſt calling of thee was, by meanes of the Sacrament of holie Baptiſme, whereby thou waſt clenſed from Originall ſinne, deliuered from the power of the Deuill, made the ſonne of Almighty God, and an inheritor of his kingdome. The firſt calling of Baptiſme.

There hee tooke thy ſoule to bee his Spouſe, and adorned it with ſuch ornaments, as were conuenient for ſuch a ſtate; to wit, with grace, and with the vertues and gifts of the holy Ghoſt, and alſo with other Iewels and giftes, that are farre more precious then thoſe that were giuen to Rebecca, when ſhe was taken to bee the Spouſe of Iſaac. Now what haſt thou doone, whereby to ſerue ſo great a benefite as this is? How many thouſands, not onely of men, but alſo of Nations & whole Countryes are there, that by the iuſt iudgement of Almighty God, doe not obtaine this ineſtimable great benefit. What had become of thee, if thou haddeſt beene borne among thoſe Infidels, and wanted this knowledge of the true liuing GOD, and worſhipped ſtocker & ſtones for God, as the In- Cent. 14. 53.

fields do? How much art thou bound vnto Almighty GOD, that among such a number of lost and damned soules, it pleased him that thou shouldest be one of the number of them that should be saued; yea, and bee borne in the lap of the true Catholike Church, and be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Sauiour Iesus Christ.

The second calling.

Now, if after the grace of this first calling, thou hast (through thine owne default and sinfull life) lost the innocency which thou receiuedst in the Sacrament of Baptisme: in case it hath pleased the Lord (al that notwithstanding) to call thee the second time; yea, and very many and oftentimes how much art thou thē bound vnto him, for this so passing great benefite? Howe many benefites are contayned in this benefite? One benefite it was to expect and tarrie for thy conuersion so long time; to giue thee space of repentance; and to suffer thee so long to continue in that state of sin and wickednesse, and not to cut downe the vnfruitfull and vnprofitable tree, that occupied such

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a roome in the earth, and receaued the influence of Heauen altogether in vaine. Another benefit it was, to 2.
ſuffer thee to commit ſo many and ſo haynous enormious ſins, and not to caſt thee downe therfore, into the moſt horrible bottomleſſe pit of hell fire; where (perhaps) many other are now there tormented, euen for leſſe offences then thine. Another bene- 3.
fit it was, to ſend thee ſo many good inſpirations and holy purpoſes, euen in the midſt of thy very ſins and wicked life, and to perſiſt in calling thee ſo long a time; whereas thou (in the meane ſeaſon) diddeſt nothing elſe but offend him very greeuouſly that called thee. Another benefit it was 4.
alſo, to bring thy great ſtubburneſſe and long obſtinate reſiſtance (at the length) to an ende, and to call thee with ſuch a mighty and loud voyce, that thereby thou mightſt riſe from death to life, and come foorth as it were another Lazarus, out of the Iohn 11. 44.
darke and obſcure graue of thy wicked and ſinfull life, and not with thy hands and feete bound, but looſed & ſet at free liberty, out of the ſtinck-
ing priſon & thraldome of the ene-

my of mankinde.

But aboue all this, what a benefit was it, to graunt thee then not onely pardon for thy ſinnes paſt, but alſo grace from that time forwardes not to returne vnto them againe, giuing thee (moreouer) all ſuch other ornaments as were giuen to the penitent prodigal Sonne, when he was receiued into grace and fauour againe: by meanes of which ornaments & graces, thou mighteſt liue as the child of God, and contemne and laugh at the malice of the deuill, & triumph ouer the World, and take a ſweete taſt of the thinges appertaining vnto Almighty God, which before ſeemed very vnſauory vnto thee, and withall conceiue a certaine lothſomnes and miſliking of the things of the world, which before ſeemed very ſauory & delightfull vnto thee.

Luke 15. 22.

But now beſides this, what if thou doe conſider, vnto how many others Almighty God hath denied this benefite, which he hath ſo freely granted vnto thee? And whereas thou being a ſinner as well as they, and as vnworthy of this calling as they, yet it hath pleaſed Almightie God, to

ſuffer

ſuffer them to continue in their wicked ſtate, & to call thee vnto the ſtate of ſaluation and grace. With what thankes and with what ſeruice, art thou able to recompence him, for this ineſtimable ſpeciall fauour and grace? What an exceeding ioy will it bee vnto thee, when (by vertue of this vocation) thou ſhalt ſee thy ſelfe to haue the fuition of almighty God for euer and euer in the kingdom of Heauen? And ſhalt ſee other of thy companions and acquaintance, for want of the like grace of God, to remaine euerlaſtingly tormented in the horrible raging fire of hell?

O good Lorde, what a number of thinges are there included in this grace, to be well wayed and earneſtly conſidered? Tell mee I pray thee, when the bleſſed thiefe, who (vpon his true repentaunce) receiued the promiſe of Paradiſe, ſeeth himſelfe in that ſo great glory, which he now poſſeſſeth in the kingdome of heauen, and ſeeth his Companion alſo in thoſe great horrible tormentes of Hell fire, and calleth to mind withall, that hee himſelfe was a Theefe alſo as well as the other, and ſuffered for his Luke 23. 43.

his robberies as the other did, and that (a little before) hee blaſphemed our Sauiour Ieſus Chriſt, in like maner as his Companion did: and that yet (for all this) it pleaſed Almighty God, to caſt his mercifull eyes vpon him, and to giue him ſo great a light; leauing the other Theefe in his darknes. Now in conſidering heereof, what thankes (thinkeſt thou) doth hee tender vnto Almighty God for this ſpecial grace? How wonderfully doth hee reioyce at ſo great a benefit? How doth he maruaile at ſo great a iudgment? With what a paſſing great loue dooth hee loue him, that would vouchſafe to preuent him with ſuch a ſingular and wonderfull grace?

Now if this ſeeme ſo great a benefit vnto thee, remember thy ſelfe, that our Sauiour Chriſt hath beſtowed the like ineſtimable benefit vpon thee, when the ſame louing Lorde vouchſafed to caſt his mercifull eyes ſo ſpecially vppon thee, and did not with the like manner of calling, call thy neighbor, companion, or friend, who (peraduenture) had leſſe offended his Diuine Maieſty then thou.

Cogi-

Consider then, how much thou art bound to the Lord for this his great benefite, and what a great occasion is heere offered vnto thee to desire euen to suffer death for the loue of him.

Besides all this, consider how costly and chargeable this benefit of our Redemption was to our Sauiour Christ, which was so freely giuen vnto thee. Vnto thee it was giuen frankly, and of meere grace; and it cost him euen his owne most precious bloud and life also. For it is manifest, that without the same, our sins could not bee pardoned, nor our woundes cured.

It is sayd of the Pellican, that shee bringeth forth her young ones dead, and seeing them in this case, she striketh her selfe vppon the breast with her beake, vntill she cause bloud to yssue out, and there-with shee bathe th her young ones, and so they receiue heat and life. Nowe if thou wilt vnderstand howe great this benefit is, make account with thy selfe, that when thou wast dead in sinne, that most louing and mercifull Pellican, (our Sauiour Christ) moo-

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ned with most tender pitty & compassion, strooke his secred breast with a Speare, and washed the deadly woundes of thy Soule, with the precious blood of his woundes: and so with his owne death he gaue thee life, and with his owne woundes healed thy wounds.

Exod. 13. 3.

Be not thou therefore vnthankfull to him, for this so great & costly benefit: but as the Lord admonisheth thee, be mindfull of the day in which thou camest out of Egypt.

This day was the day of thy Passeouer; this was the day of thy resurrection, for as much as vpon this day thou hast passed through the Red Sea of the bloud of Christ, vnto the Land of Promise: and vpon this day, thou hast risen againe from death to life.

¶ *Of the particular benefites that Almighty God hath bestowed vpon vs.*

Sect. V.

THese benefites aforesaide are generall. Other benefites there are more

more particular; that bee giuen to particular persons: the which benefites none other knoweth, but onely hee that hath receiued them. In this account are reckoned many kindes of benefites, eyther of fortune, or of nature, or of grace: which Almighty GOD hath giuen to each one in particular, and also diuers and sundry miseries and dangers both of body & soule; from which he (of his meer mercy hath deliuered vs. For which particular benefites, wee are as well bound to giue him thanks, as for the former generall benefits: forsomuch as they are more certaine signes and tokens of the speciall and particular loue and prouidence that the Lorde beareth toward vs. Such benefites as these are, cannot be written in bookes: but euery one ought to write them in his hart, and so to ioyne them with the other generall benefites, and to giue most humble thankes vnto the Lord for them.

There bee also other benefites yet more secrete and hidden then these, which are vnknowne, euen to the very party himselfe that hath receiued them. These are certaine priuie dangers

The Lord preserueth vs many times, from secret snares

and dangers that otherwise would fall vpon vs,

dangers and secret snares, which the Lord is wont to preuent and disappoint for his diuine prouidence: for that he vnderstandeth, what great damage and preiudice they might doe vnto vs, in case hee should not cut them off, and disappoint their course. What man is able to tell, from how many temptations Almighty GOD had preserued him, and from howe many occasions of sinnes hee hath deliuered him, and how oftentimes he hath stopped the passages, and remoued away the subtile and deceitefull snares of the Deuill, our watchfull enemy, that we should not fal into them?

Iob, 1. 10. The deuil himselfe saith of the holy man Iob that Almighty God had enuironed him on euery side, that nothing might doe him hurt. And euen so is the Lorde wont to keepe and preserue such as be his, as it were a glasse preserued in this case, that nothing may hurt them.

It may also bee, that a man that hath receiued of Almighty GOD some secret gifts, although hee himselfe knoweth not of them, as also a man may, and is wont to haue ma-

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ny ſecret ſins, which he himſelfe that committeth them, knoweth not. Wherefore, like as for theſe kind of ſinnes, we ought dayly to pray with the Prophet and ſay, *Ab occultis meis munda me Domine: Deliuer mee, O Lord, from my ſecret ſinnes.* Euen ſo ought wee alſo euery day, to yeelde him moſt humble and harty thankes for theſe kind of benefites, that by this meane, no ſinne may remaine without repentaunce, nor benefite without rendering of thankes for the ſame. Pſalm. 19. 13.

The end of the ſeauen Morning Meditations.

Here followeth the Euening *Meditation, according to* the ſeauen dayes of the weeke.

Meditation for Monday *Night.*

This day thou haſt to meditate vpon the humility of our Sauiour Chriſt, and vpon the inſtitution of the moſt bleſſed Sacrament of the Lords Supper.

¶ *The Text of the foure Euangeliſts.*

WHen the houre of the Supper was come, our Sauiour Chriſt ſate downe at the Table, and his twelue Apoſtles with him. And hee ſaide vnto them: I haue had a great deſire to eate this Paſſeouer with you before my paſſion. And as they were eating, he ſaid, verily I ſay vnto you, that one

of you shall betray me. And they were exceeding sorowful, & began euery one of them to say vnto him: Is it I, Lord? And he answered & said: He that dippeth his hand with me in the dish, he shal betray me. The Sonne of man goeth his way as it is writtē of him. But wo be to that man by whō he is betraied. It had bin good for that man, if he had neuer bin born. Thē Iudas that betraied him, answered and said: Is it I Mayster? And he said vnto him, Thou hast sayd. When Supper was done, he arose vp frō the Table, and put off his garments, and taking a towel, he girded himselfe with it. After that, hee poured water into a Bason, and began to wash his Disciples feet, & to wipethē with the towel wher with he was girded. Thē he came to Simon Peter, who said to him: Lord, dost thou wash my feet? Iesus answered & said vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. Peter saide vnto him: Thou shalt neuer wash my feet. Iesus answered him; If I wash them not, thou shalt haue no part with mee. Simon Peter said vnto him. Lord not onely my feet, but my hands and my head also.

Iohn 13. 4.

Iesus said vnto him, he that is washed needeth

needeth not to waſh ſauing onely his feete: but he is cleane euery whit. And ye are cleane, but not all. For he knew who ſhould betray him. And therefore he ſaid, ye are not all cleane. So after he had waſhed their feete, and had taken his garments, and was ſet downe againe, he ſaid vnto them, know ye what I haue done to you? Ye call mee Maiſter and Lord. And ye ſay wel. For ſo I am indeede. If I then beeing your Lord and Maiſter, haue waſhed your feete, yee ought alſo to waſh one anothers feet. For I haue giuen you an example, that you ſhould doe euen as I haue done to you.

After our Sauiour had thus waſhed their feet, he toeke bread, and when he had bleſſed, he brake it, and gaue it to his Diſciples, ſaying: Take and eate, this is my body. He tooke the Cup likewiſe, and when hee had bleſſed it, hee gaue it to them, ſaying: Drinke yee all of this. For this is my blood of the New Teſtament, which ſhall bee ſhed for many, for the remiſſion of ſinne. So often as you ſhall doe this thing, doe it in remembrance of me.

Medi-

Meditations vpon these points of the Text.

COntemplate now (O my Soule) vpon thy sweete and milde Sauiour in this Supper; and behold his wonderfull example of inestimable humility, which hee heere sheweth vnto thee, in ryſing from the Table, and washing his Disciples feete: O sweete Sauiour, what is this that thou dooſt? What meaneth this so great abasing of thy diuine Maiestie? O my Soule, what wouldest thou haue thought, if thou haddest beene there present, and haddest seene Almighty God himselfe, kneeling before the feete of men: yea, euen before the feete of Iudas? O cruell Iudas, why doth not this so great humility mollifie thy stony hart? how is it, that it causeth not thy very bowels to burſt and riue in sunder, considering this so great and wonderfull meekneſſe?

Is it possible (thou Traytor) that thou hast conspired to betray this most meeke and gentle Lambe? Is it

it posible that thou shouldest not feele some remorse of conscience, in beholding this example? O yee white and beautifull handes, howe could yee vouchsafe to touch such loathsome and abhominable feete? O most pure and cleane handes, why disdaine ye not those very feete that were all bedirted in foule wayes, whiles they trauailed to shedde your blood?

Behold heere, ô ye blessed spirits, what your Creator doth; come yee, and behold from Heauen, & ye shall see euen the Almighty himselfe, kneeling before the feet of men, and tell me, if euer he vsed the like kinde of curtesie with you? *O Lord I haue heard thy wordes, and I was afraid: I haue considered thy workes, and I was wholely amazed.* O yee blessed Apostles, why tremble yee not, at the wonderfull sight of this so great humility? Peter, what dooest thou? What? Wilt thou condiscende, that this Lord of Maiesty shall wash thy feete?

Habu. 3. 2.

S. Peter, when hee beheld our Sauiour kneeling before him, wondered exceedingly, yea, he was altogether

ther aſtonied thereat, and began to ſay in this wiſe, what meaneth this O Lorde? What? Wilt thou waſh my feet? Art not thou the Sonne of the liuing God? The Creator of the world? The beauty of the heauens? The Paradice of Angels? The Redeemer of men? The brightneſſe of thy Fathers glory? He that dwelleth in the higheſt? And wilt thou (notwithſtanding all this) waſh my feete?

What? Wilt thou (being a Lorde of ſo great Maieſty and glory) take ſuch a vile and baſe office vpon thee? Wilt thou (I ſay) abaſe thy ſelfe that haſt laid the foundation of the earth, and beautified the ſame with ſo many wonders, that haſt encloſed the wide Worlde within thy hand, that moueſt the heauens, ruleſt the earth, deuided the Waters, ordayneſt the times, diſpoſeſt the cauſes, beautifieſt the Aungels, ordereſt men, and gouerneſt all thinges with thy wiſedome? Is it ſeemly that thou ſhouldeſt waſh my feete?

Mine I ſay, who am I but a mortall man, a little Clodde of earth, and Aſhes, a Veſſell of corruption, a creature

ture full fraught with vanity and ignorance, full of infinite miseries, and (which exceedeth all misery) full of sinnes, and yet al this notwithstanding, wilt thou, O Lord, wash my feete? What? Wilt thou, beeing the Lorde of all thinges, abase thy selfe vnder me that am inferiour to them all? Verily the highnes of thy Maiesty, and the profundity of my mysteries, doe (as it were) enforce mee, that I cannot consent to such a deed. Leaue therefore, O my Lord, leaue I pray thee, this base office for thy Seruants, lay downe the Towell, and put on thy apparrell againe, and sit downe in thy Seate and wash not my feete. Beware that the Heauens bee not ashamed of it, when they shall see how by this ceremony, thou dooſt set them beneath the earth.

For by dooing this seruile office, those very hands in whose power the Father hath committed the Heauens and all other thinges, should be abased vnder the feete of men. Take heede that all naturall Creatures bee not very much greeued, or rather in great disdaine, to see themselues thus sub-

ſubiect vnder any other feete then thine. Take heede alſo leaſt the Daughter of King Saule deſpiſe thee not, when ſhe ſhal ſee thee girded about with this towell, after the manner of a Seruant, and ſay that ſhee will not take him for her ſpouſe, and much leſſe for her God, whom ſhee ſeeth to attend vpon ſo baſe and vile an office. 1. Sam. 6, 16.

Such wordes or the like ſpake S. Peter, as a man that had not as yet any taſt of feeling of things appertaining vnto Almighty God: and as one that vnderſtood not what great glory lay hidde in this worke, which ſeemed to the eye ſo baſe and vile. But our Sauiour who knew it right well, and was withall deſirous to leaue vnto vs for a memoriall at that time, ſuch a woonderfull example of humility, ſatisfied the ſimplicitie of his Diſciple, and went forward afterwarde in the good worke hee had begun.

Heere we haue to note with all diligence, what a great and earneſt care our Sauiour had to make vs humble, in that beeing nowe at the gate, and entry into his moſt grieuous & The great careſulneſſe of our Sauiour to make vs humble.

bitter paſsion, wherein hee knew he ſhould giue vs ſuch a great and wonderfull example of humility, as might ſuffice to admoniſh both heauen and earth: he thought al that not enough, but would further adde this notable example alſo beſides all the reſt; whereby this vertue of humility might the better bee commended vnto vs.

A commendation of the vertue of humility.

O wonderfull vertue; how great muſt thy riches bee, ſeeing thou art thus commended to vs? Howe can thy treaſures bee but notoriouſly knowne, ſeeing thou art by ſo many wayes ſet out vnto vs? O humilitie, that are preached and taught in al the whole life of our Sauiour Chriſt, ſung, and prayſed by the mouth of his owne moſt bleſſed Mother! O moſt beautifull flower among vertues! O diuine Adamant, that draweſt vnto thee, euen the Creator of all things.

Luke 1. 41.

Whoſoeuer he be that banniſheth thee away, ſhall bee banniſhed away from Almighty GOD yea, though he be in the higheſt place of heauen: and whoſoeuer hee bee that embraceth thee, ſhall be embraced of Almighty

mighty God, yea, although he be euen the greateſt ſinner in the worlde: Great are thy graces, and meruailous are thy effectes. Thou pleaſeſt men; thou coutenteſt the Aungels; thou confoundeſt the Deuils, and bindeſt the handes of the Creator. Thou art the foundation of vertues, the death of vices, the Glaſſe of Virgins, and the habitation of the moſt bleſſed Trinity. 1. Reg. 21. 29.

Who ſo gathereth without thee, diſpearſeth: who ſo buildeth, & not vpon thee, pulleth downe: and who ſo heapeth vertues together without thee, the Duſt carrieth them quite away before the face of the winde: Without thee the Virgin is ſhut out of the gates of heauen, and with thee euen the publique ſinner is receiued at the feete of Chriſt. Embrace this vertue of humility, ô ye virgins, that heereby your virginity may be auayлable vnto you. Yee that be religious perſons, ſee that ye ſeeke earneſtly alſo for this vertue, for without it your religion is but vaine and to no purpoſe. And yee of the laicty, ſeeke no leſſe for this vertue, then the religious doe, that by the ſame ye may be Math. 25. 12. Luke 7. 37.

deliuered from the ſnares of this ſinfull world.

This being doone, conſider alſo howe after our Sauiour had waſhed their feete, hee wiped them cleane with that Towell wherewith hee was girdled: and lift vppe the eyes of thy Soule ſome-what higher, and there ſhal thou ſee repreſented the myſtery of our redemption. Conſider how that faire Towell receiued into it al the filth and vncleanneſſe of thoſe feete, which were altogether very foul and filthy. And as thee feet were made cleane and faire, ſo the Towell contrariwiſe (after hee had wiped their feete with it) was wholely beſpotted and defiled.

The myſtery of our redemption.

Nowe what is more filthy than man conceaued and borne in ſinne? and what is more cleane and beautifull, then our Sauiour Chriſt conceiued of the holy Ghoſt? *My well beloued is white and wel coloured* (ſaith the Spouſe) *and choſen out among thouſands.*

Cant. 5. 10.

This moſt ſweete and louing Lord then, that was ſo faire and ſo cleane, was content to receiue into himſelfe, all the ſpots & filthines of our ſoules

to wit; the paines which our ſinnes deſerued: and that hee might leaue our ſoules clean and free from them, hee himſelfe remained all beſpotted and defiled with the ſame. Inſomuch that the whole Church is amazed at it, and therefore demaundeth by the Prophet Eſay this queſtion, ſaying; *Wherefore doeſt thou, (O Lord) weare Garments all beſpotted, and died with blood, like vnto them that ſtamp Graps in the Wine-preſſe?* Nowe if this bloud and theſe foule ſpottes bee of others, (to wit, of our ſinnes,) tell mee (ô King of glory) were it not more meete that men themſelues ſhoulde ſuffer according to theyr owne deſerts, then that thou (ô moſt innocent Lorde) ſhouldeſt be thus both defiled and tormented for their ſakes? Eſay 63. 2. Pſalme 24. 8.

Had it not been more decent, that this filthineſſe ſhould haue remayned vppon his owne Dung-hill, and not vppon thee, the myrror of all beautie? What a wonderfull pittie and compaſsion was it, that moued thee to haue ſuch a feruent deſire of the cleannes of my ſoule, that thou woldeſt with ſo great charge and loſſe of

thine owne beauty, beſtow it vppon mee? What man aliue would take a fine Towell wrought with Gold, and wipe therewith a foule ſluttiſh diſh, eſpecially ſuch a diſh as were rent and broked in many places?

Bleſſed art thou (ô my moſt mercifull and louing Lorde) all the Aungels prayſe thee (ô GOD) for euermore; for that it hath pleaſed thee to become (as it were) an out-caſt of the world, taking vppon thee all our filthines and miſeries, (which are the paines due vnto vs for our ſinnes) to deliuer vs quite, & make vs free from them.

After this conſider thoſe wordes where with our Sauiour made an ende of this Hiſtory, ſaying; *I haue giuen you an example, that you ſhould doe, euen as I haue done to you.* Which words are to be referred, not only to the matter and example of humility, but alſo euen to all the other works and life of our Sauiour Chriſt: for ſo much as his whole life is a perfect patterne of all vertues, eſpecially of that vertue which in this place is repreſented vnto vs, to wit; of humility, as S. Cyprian declareth more at large

large in theſe wordes. It was chiefly (ſaith he) a worke of great patience and humility, that ſo high an excellent maieſtie would vouchſafe to come downe from Heauen vnto the Earth, and cloath himſelfe with our clay; and that he wold diſſemble the glory of his immortality, & become mortall, to the end, that being himſelfe innocent and faultles, he might be puniſhed for ſuch as were guiltie. The Lord would bee baptized of his Seruaunt; hee that came to pardon ſins, would be waſhed with the water of ſinners, he that feedeth all Creatures, faſted forty daies in the wilderneſſe, and in the ende, ſuffered hunger, which hee did to this ende, that all ſuch as haue a hungry appetite vnto Gods worde, and long after his grace, might bee ſatisfied with the ſame. He fought with the Deuil that tempted him, and contenting himſelfe with the victory, offered his enemy no further harme, but by word onely. His Diſciples hee neuer deſpiſed as a Lord doth his Seruants, but entertained them with great charitie and benenolence; yea, he vſed them louingly, as bretheren.

Neither is it to be maruailed at, that hee thus behaued himselfe towardes his Disciples, being as they were, obedient, seeing hee could suffer that arrant Traytor Iudas so patiently, and beare with him euen vntill the ende, and suffer him beeing his Enemy, to eate together with him at his owne Table; and knowing full wel whereabout he went, would neuer discouer him, but was content to receiue a kisse of him, euen of him (I say) that had solde him with such a trayterous peace. Moreouer, with what great patience did he beare with the Iewes, vntill that present houre? How painfully did hee labour to moue those vnbeleeuing hearts with his continuall preaching to embrace the Fayth? What great trauaile tooke hee to allure those vngratefull men vnto him by good works?

How meekly answered he to such as contraried him in his speech, with what clemencie bare hee with the proude? With what a wonderfull humility yeelded hee vnto the furious rage of his Enemies and persecutors? How trauailed hee vntill the houre of his most bitter passion, to-

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ouercome them that had beene the murtherers of the Prophets, and hainous rebels against Almighty God. In like manner, at the very houre of his paſsion, before they came to the ſhedding of his moſt precious bloud, and to put him to that moſt cruell death howe great were the mocks and taunts he ſuffered? How patiently did hee beare the ſpetting of thoſe infernall mouthes, that had himſelfe not long before, with the ſpettle of his owne mouth restored a blinde man to his perfect ſight? Howe ſuffered hee their whippings, whoſe Seruauntes were woont in his Name, with mighty power to whip the very Deuils? How was he crowned with Thornes, that crowned his Martyrs with euerlaſting Garlandes? Howe was hee ſmitten on the face, with the Palmes of mens handes, that giueth the Palme of victory vnto ſuch as be Conquerers? How was hee robbed of his earthly garments, which cloatheth his Saints with garments of immortalitie? How was he proffered moſt bitter Gaule, that giueth vs the bread of Heauen? How was hee offered Vineger to drinke,

that giueth the Cuppe of ſaluation? Hee that was ſo innocent, hee that was ſo iuſt, or rather, hee that was innocency and iuſtice it ſelfe, was accounted among Theeues: the euerlaſting truth was accuſed with falſe witneſſe, the Iudge of the world was condemned by wicked men; the word of GOD receiued the ſentence of death with ſilence. Conſider moreouer, at what time the Sauiour of the World was nayled to the Croſſe, and at the very houre of his death, when the ſtarres were obſcured, the Elements troubled, when the earth quaked, when the light was darkened, when the ſunne turned away his eyes, and would not ſuffer his beames to ſhine vppon the Earth, leaſt happily it might ſee ſuch a great cruelty. Conſider (I ſay) howe euen at this time, our Sauiour did not ſo much as open his mouth or mooue himſelfe; how hee would not at the very laſt houre and point of death, diſcouer the glory of his Maieſty, but ſuffered continually that extreame and violent conflict, euen vnto the ende, intending thereby to leaue vnto vs, a perfect example of

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continuall patience. Yea, moreouer and beſides all this, if thoſe cruell bloudy miniſters, that crucified and tormented that bleſſed body of his, would haue conuerted, and been penitent, he was ready to receiue them to his grace and fauour, euen at the very laſt inſtant: neyther would hee haue ſhut vp the Gates of his Church from any man.

Now therefore, what thing in the world can poſsibly be of greater benignity and patience, then the blood of Chriſt, that offered life euen to them that ſhed the ſame blood? But ſuch and ſo great is the patience of our ſweete Sauiour Chriſt. Hitherto be the words of Saint Cyprian.

Of the bleſſed Sacrament of the bodie and blood of our Sauiour Chriſt: and of the cauſes wherefore it was inſtituted.

Sect. II.

ONE of the moſt principall cauſes why our Lord and Sauiour Chriſt came into the Worlde, was

to enkindle the hearts of men in the loue of Almighty God: for so hee saith by Saint Luke; *I am come to put fire vpon the earth, & what would I else, but that it should burne?* This fire did our Sauiour Christ put on the earth, when hee bestowed vppon men such and so many wonderfull benefits, when he wrought so great workes of loue among them, and wholy enflamed them in this fire of loue.

Luke 12. 49.

Now, albeit that all the works of his most holy life, doe serue to this end, yet of all others, those doe most effectually serue to this purpose, which hee did in the end of his life: according as S. Iohn the Euangelist signifieth, saying; *His friends that he had in the world, he loued them especially in the end.* For at that time he bestowed greater benefites vpon them, and discouered vnto them great pledges and tokens of his loue: among the which singuler pledges, one of the most principall, was the institution of this most blessed Supper; the which thing shall appeare very plainly vnto him, that will consider with good attention the causes of the in-

Iohn 13. 1.

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ſtitution of the ſame.

But in this behalfe, I beſeech thee (O moſt mercifull Lord) that thou wilt vouchſafe to open our eyes, and granut vs thy light, that wee may ſee what cauſes they were that mooued thy louing heart, to inſtitude for vs, this ſo wonderfull a Sacrament, and to leaue it vnto vs.

Now, that wee may vnderſtand ſomewhat of this diuine myſtery, it is to be preſuppoſed (good Chriſtian Reader) that no tongue created is able to expreſſe the paſsing great loue that our Sauiour Chriſt beareth towardes the true Catholike Church his Spouſe, and conſequently, vnto euery Soule that is in the ſtate of grace, for ſo much as euery ſuch ſoule is alſo his Spouſe.

For this cauſe the Apoſtle S. Paule requeſted and deſired, that almighty God would reueale vnto vs the greatneſſe of his loue, which vndoubtedly is ſo great, that it farre paſſeth all the wiſedome and knowledge created; yea, though it were that wonderfull knowledge of the Angels.

The first cause.

OVR most sweet Bridegroome, when he minded to depart out of this life, & to absent himselfe from his Church, his deere Spouse (to the intent that this his absence, might not bee an occasion vnto her to forget him) he left vnto her for a remembrance this most excellent Sacrament.

Wherin he himselfe would remain spirituallie; for he could not beare it, that betweene him and her there shold be any lesse pledge to prouoke her to bee mindfull of him, that euen himselfe. And therefore he pronounced at that time these sweet wordes;

Luke 22.19. *So oft as ye shall do this thing, doe it in the remembrance of me.* That is, do it that yee may bee alwayes mindfull howe much I am willing to doe for you, and how much I go now to do, and to suffer for your saluation.

The second cause.

MOreouer, this most sweete and louing Bridegroome, intended in this his long absence, to leaue some

ſome company to his Spouſe, that ſhee might not remaine ſolitary and comfortleſſe. And therefore hee left her the company of this moſt holy Sacrament wherein the Bridegroom himſelfe is ſpiritually preſent, which is indeed the beſt, and moſt delightfull company that hee could poſsibly leaue her.

The third cauſe.

AT what time alſo our Sauiour would go to ſuffer death for his Spouſe, and to redeeme and enrich her with the price of his owne moſt precious blood; and to the intent ſhee might (whenſoeuer ſhe would) enioy this moſt precious and diuine treaſure, hee left her the very keyes thereof in this moſt bleſſed Sacrament. For (as S. Chriſoſtome ſayth) ſo often as wee come to receiue this moſt bleſſed Sacrament, wee muſt remember that we come to feed vpon very Chriſt by fayth, and to drink of his moſt precious blood in the ſame manner: and that vnder this ſoueraigne and diuine myſtery.

Conſider therefore in what a dangerous caſe thoſe men are, that for a little

little ſlothfulnes, do abſtaine to come to this royall banquet: and to enioy ſuch a great & moſt ineſtimable diuine treaſure. Theſe be thoſe vnfortunate Sluggards, of whom the wiſe man ſpeaketh, ſaying: *The ſluggard hideth his hands in his boſome, and ſuffereth himſelfe rather to dy for hunger, then he will lift them vp to his mouth.* Pro. 26. 15.

Now what greater ſloathfulneſſe can there be imagined in a man then this, that becauſe hee will not abide to take ſo little labour, as hee ſhould beſtow in preparing himſelfe, for the receiuing of this moſt holy Sacrament: hee will rather want the benefit of ſo great and ineſtimable diuine treaſure, which is of a greater value, then all that euer Almighty GOD hath created.

The fourth cauſe.

THIS heauenly Bride-groome, deſired alſo to be beloued of his Spouſe, with a paſsing great loue, and therefore he ordained this diuine and myſticall Morſell, conſecrated with ſuch wordes, that whoſoeuer receiueth it worthily, is foorth-with

touched and ſtriken with his loue. O wonderfull myſtery, woorthy to be engrauen in the innermoſt parte of our harts.

Tell me (ô thou vngratefull man) if a Prince ſhoulde beare ſuch great affection and loue towardes a ſilly Wench that were his bondſlaue, that he could finde in his heart to take hir for his ſpouſe, & to make her Queen and Lady of al hee is Lord of; how great would wee ſay that the loue of that Prince had been, that would do ſuch a deede? And if (peraduenture) after the marriage ſolemnized, the ſlaue ſhould ſhew herſelfe coldly affected towarde the Prince her Huſband, and hee vnderſtanding the ſame, would (as a man forlorne) go to ſeeke withall diligence, for ſome precious Morſell, and giue it her to eate whereby to winne her loue vnto him; howe paſsing great would wee ſay, that the loue of that Prince were, that ſhould be thus affected towards her;

Now therefore (ô King of glory) what meaneth this, that thou for the entire loue that thou beareſt vnto me, vouchſafed not onely to take my ſoule Pſalme 24. 7.

ſoule to be thy Spouſe, being (as ſhe was) the very bond-ſlaue of thine enemy the Deuill: but ſeeing her alſo (notwithſtanding all this) very coldly affected towards thee, haſt ordained for her this miſticall and diuine Morſell, which thou haſt conſecrated with ſuch wordes, that it hath vertue in it to draw ſuch ſoules vnto thee as ſhal feed thereon, and make them to burne with liuely flames of loue.

There is no one thing that declareth the affection of loue more euidently, then when a man hath a deſire to be beloued. Conſidering therefore that thou haſt beene ſo greatly deſirous of our loue, that thou haſt ſought it with ſuch ſtrange inuentions: who ſhall from hence-foorth ſtand in doubt of thy loue? Certaine I am (O my moſt louing and mercifull Lorde) that if I loue thee, thou alſo loueſt me; and certaine I am alſo, that I neede not to ſeeke any inuentions to allure thy heart to loue me as thou haſt ſought to allure my heart to loue thee.

If we loue God, it is certain that God loueth vs.

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The fift cauſe.

THE moſt ſweete Bride-groome would alſo bee abſent from his Spouſe, and yet becauſe loue cannot abide to be abſent from the beloued, hee would depart on ſuch wiſe, that he might not altogether depart from her, and hee would ſo goe away, that he might alſo remaine with her.

Wherefore, conſidering that it was not expedient for our Sauiour to tarry heere ſtill, and the Spouſe might not (as then) goe from hence with him, hee deuiſed a meane, that although hee went his way, and his Spouſe remained ſtill behinde: yet ſhoulde they neuer be ſeparated and ſet aſunder. Iohn 16, 7.

For this cauſe therefore hee inſtituted this diuine Sacrament, that by meanes thereof, the ſoules might be vnited, and incorporated ſpirituallie with Chriſt: and that with ſuch a ſtrong bond of loue, that of them two, there ſhold be made one thing. For like as of meate, and of him that eateth that meate, there is made one and the ſame thing: euen ſo likewiſe (after a certaine manner) is there made

made of the ſoule and of Chriſt, no by nature, but by conformity of life

The ſixt cauſe.

MOreouer, our Sauiours will and pleaſure was, to aſſure his ſpouſe, & to giue her a pledge of that bleſſed inheritance of eternall glory, that ſhe being fortified with the hope of this felicity, might paſſe cheerefully through all the troubles, aduerſities, afflictions, and perſecutions of this life. For truely there is no one thing, that cauſeth vs ſo much to deſpiſe all thinges that are to be had in this life, as an aſſured hope of the bleſſednes and felicity wee ſhall enioy in the life to come. And as our Sauiour ſignified vnto vs, in thoſe wordes which he ſpake vnto his diſciples before his paſsion: *If ye loued me* (ſayd hee) *ye would bee right glad of my departure: becauſe I goe to the Father.*

The hope of euerlaſting felicity cauſeth contempt of al worldly glory. Iohn 14. 28.

As though he had ſaid, it is a great felicity to goe to the Father, for although the way to goe to him, bee through whips, thornes, and all croſſes and tribulation whatſoeuer, yet all that notwithſtanding, it is a thing

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The ſeauenth cauſe.

OVr Sauior purpoſed alſo at the houre of his death, to make his Teſtament, and to leaue vnto his Spouſe ſome notable legacy, to bee as a releefe and comfort for her at all times. And ſo hee left her this moſt bleſſed Sacrament, (wherein Chriſt himſelfe is ſpiritually preſent) which was the moſt precious and profitable bequeſt that he could leaue vnto her. Elias, when hee was taken from the Earth, left his Cloake vnto his Diſciple Elizeus, as one that had none other riches, whereof to make him his 2. Reg. 2. 13.

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of ineſtimable gaine and comfort to goe vnto him. Wherefore to the intent that his Spouſe might haue a very firme and aſſured hope of this felicity, he left her heere in pledge this ineſtimable diuine treaſure, which is of as great value as all that is there hoped for; that ſhee ſhould not miſtruſt, but that Almighty God will giue himſelfe vnto her in glory, wher ſhee ſhall liue wholly in the ſpirite, ſeeing he denyeth not himſelfe vnto her in this vale of teares, where ſhee liueth in the fleſh.

The ſeauenth cauſe.

OVr Sauior purpoſed alſo at the houre of his death, to make his Teſtament, and to leaue vnto his Spouſe ſome notable legacy, to bee as a releefe and comfort for her at all times. And ſo hee left her this moſt bleſſed Sacrament, (wherein Chriſt himſelfe is ſpiritually preſent) which was the moſt precious and profitable bequeſt that he could leaue vnto her. Elias, when hee was taken from the Earth, left his Cloake vnto his Diſciple Elizeus, as one that had none other riches, whereof to make him 2. Reg. 2. 13.

his

his heire: but our moſt ſweet louing Sauiour and Maiſter, when he would aſcend into Heauen, left heere vnto vs the cloake of his moſt ſacred body, myſtically miniſtred vnto vs in this moſt holy Sacrament: appointing vs here to be hir heirs (as by the right of Children) of this ſo great and ineſtimable diuine treaſure.

With that Mantle Elizeus paſſed the waters of the floud Iordain: and was neither drowned nor wet-ſhooed; that with the vertue and grace of this bleſſed Sacrament, the faithfull doe paſſe the Waters of troubles in this life, without danger.

The eyght cauſe.

The great need that the ſoule hath of ſpirituall foode.

TO conclude, our Sauiour intended to leaue vnto our ſoules ſufficient prouiſion of foode, wherewith they might liue: forſomuch as the Soule hath no leſſe neede of her proper ſuſtenaunce, to maintaine her in the ſpirituall life, then the body hath of his temporall foode, for the maintenaunce of his corporall life. If thou thinke other-wiſe, tell mee (I pray thee) why hath the body neede of his ordinary meate euery day? vn-

vndoubtedly, the cauſe is, for that the naturall heate, continually waſteth and conſumeth the ſubſtaunce of our bodyes, and therefore it is needfull, that that be reſtored againe with daily ſuſtenaunce, which is conſumed with daily heate. For otherwiſe, the naturall ſtrength of man would ſoone bee at an end, and his power would quickly decay.

O that it pleaſed Almighty GOD, that men might vnderſtand by this, the great neceſsitie they haue of this diuine Sacrament, ô that they could by this, conceiue the great wiſdome and mercy of him that hath inſtituted and ordained the ſame for our benefite! Is it not a thing well knowne, that wee haue within theſe bowels of ours, a certaine peſtilent heat, that came vnto vs by the occaſion of ſinne, which conſumed al the goodneſſe that was in man? That is it which inclineth vs to the loue of this World, of our fleſh, of al vices, of all ſenſuall pleaſures, and ſo by theſe meanes ſeparateth vs from Almighty God, maketh vs to relent and waxe colde in the loue of him and cauſeth vs to become very dull,

sloathful & heauy to al good things, and very quicke and liuely to all wickednesse.

If then wee haue this continuall waster & consumer so rooted within vs, were it not good reason (trowe you) that there should bee some restoratiue prepared to restore that againe with fresh supply, which is alwayes wasting? If wee haue a continuall consumer, and haue not withall a continuall repayrer, what may be looked for of vs, but a continuall decaying, and at the last, a most certaine and vndoubted ruine? For proofe whereof, it shal suffice to consider the course of the christian people, by comparing the great feruency and zeale in Religion of the Christians in the Primitiue Church, with the little, or rather no zeale of the Christians in our corrupt age. For in the Primitiue Church, when the Christians did eate continually of this diuine meate, they liued therewith a very spirituall life, and had thereby force and strength, not only to obserue Gods lawes & commandements in better measure then wee doe: but also euen to dye, and suffer mar-

The great feruency & zeale of the Christians in the Primitiue church and the litle or no zeale of Christians in our corrupt age.

Acts 7. 59. Apoc. 2. 13.

martirdome for Gods ſake.

But now (alas) in this our corrupt age, the Chriſtians are found to bee very weake and feeble in their Fayth, and very diſſolute and licentious in their liues, becauſe they eate not of this diuine foode: and therefore in the end they perriſh and dye for hunger, as the Prophet ſignifieth, when he ſaid: *Therefore was my people carried away into captiuity, becauſe they had no knowledge of God, and their nobles periſhed for hunger, and the multitude of them died for thirſt.* Eſay 5.13.

For this cauſe hath the wiſe Phyſition our Sauiour Chriſt (who hath alſo felt the pulſes of our weakneſſe) ordained this moſt holy and diuine Sacrament: and for this purpoſe hath he inſtituted the ſame in forme of meate, that the very forme wherein hee did inſtitute it, might declare vnto vs the effect it worketh, & withall, the great neede our ſoules haue of the ſame.

Conſider nowe, if there may bee found in the whole world, any greater argument of loue, then that Almighty GOD ſhould giue vs his owne body for our ſpirituall foode

2. Reg. 6. 29. and reliefe. Wee may read in many Hyſtories, that ſome Mothers haue (beeing conſtrayned with extreame hunger) embrued theyr hands in the fleſh and blood of their owne little Children to ſuſtaine themſelues with feeding vpon them, and for that the great deſire they haue to liue. But who hath euer read that any mother hath fed her Childe, that was ready to perriſh and dye for hunger, with her owne fleſh? Or that ſhee would be cruell to her ſelfe to be pittifull to her Child? Certainely there was neuer mother yet liuing vpon the earth that euer did ſuch a deede. But our moſt louing and ſweete Sauiour Chriſt, paſsing any Mother in loue, perceiuing vs to be ready to perriſh and dye for hunger, and ſeeing withall that there was none other way to maintaine our liues, then to giue his owne life for ours, and his fleſh for ours, commeth downe from heauen, and yeeldeth heere his body to bee, cruelly butchered and put to death, and thou mighteſt preſerue and ſuſtaine thy life with this diuine meate. And as hee hath done this at one time onely in his owne perſon, wiſhing

Eſay 49. 15.

Heb. 9. 28.

wiſhing thee to haue it as often in remembraunce as thou ſpiritually feedeſt vpon the ſame, ſo he teacheth thee that he is alwayes readie to pay the ſame price againe, if it were neceſſary for thee. Luke, 12, 19.

Beſides all this, thou muſt conſider, that this moſt holy reformer of the worlde, intended to reſtore man vnto his former dignity, and to raiſe him vp againe ſo much by grace, as hee had fallen by ſinne. And therefore, as his fall was from a life, that hee had of God, (which life our firſt Father Adam before his fall, hadde enioyed) to the life of beaſts (wherein after this fall he remained) euen ſo contrary-wiſe his will was, that hee ſhould bee raiſed vp againe from the life of beaſtes, in which hee remayned, to the life of God, which (throw ſinne) he had loſt. And for this end, hath our Sauiour Chriſt ordained the Communion of this moſt holy & diuine Sacrament, by means whereof, man attaineth to be partaker of God, and to liue the life of God: as our Sauiour himſelfe auoucheth in theſe words: *Hee that eateth my fleſh, & drinketh my blood,* John 6, 56.

dwelleth in me, and I in him.

As if hee had ſaide: like as by the dwelling of my Father in mee, the life that I liue, is altogether conformable to the life of my Father: euen ſo he, in whom I ſhal dwell by means of my diuine Sacrament, ſhall liue as I doe liue, and ſo ſhall hee not now liue the life of a man, but the life of God.

Now then, what glory can be greater then this? What guift more precious? What benefite of more value? What greater token of loue? Let all the works of nature keepe ſilence; let all the woorkes of grace giue place; for this is a woorke exceeding all woorkes; and a ſinguler grace aboue all graces.

O moſt wonderfull Sacrament, what ſhall I ſay of thee? With what words ſhal I commend thee? Thou art the life of our ſoules: the medicine of our woundes; the comforte of our troubles; the memory of Ieſus Chriſt; the teſtimony of his loue; the moſt precious legacie of his Teſtament; the companion of our peregrination; the conſolation of our banniſhment, the burning coale

coale to enkindle the fire of the loue of God in vs; the mean whereby to receiue grace: the pledge of euerlasting felicity; and the treasure of the Christian life.

Of the wonderful effects, that this blessed sacrament worketh in him, that receiueth it worthily.

BY meanes of this diuine meate, the soule is vnited to the Spouse: by this, the vnderstanding is illuminated; the memory quickened; the will enamored; the inward and spirituall tast delighted; deuotion increased; the good motions awaked; our weaknes fortified; & by meanes of this diuine meate, we receiue lustinesse, to ascend vp euen to the hill of Almighty God.

What tongue is able fully to expresse the excellency of this most blessed Sacrament? Who can giue worthy thanks for so great a benefit? Who will not be altogether resolued into teares, when he seeth Almighty God vnited vnto him? Assuredlie, the more wee goe about to consider the excellency and vertues of this so-

ueraigne miſtery, the more doo we want wordes to expreſſe it; and the more dooth our vnderſtanding faile vs therein.

Nowe what pleaſure, what ſweetnes, what delightfull ſauors of good life, dooth the ſoule of the iuſt man feele at that time, when he receiueth this Diuine Sacrament? There is none other ſound heard at that time but onely ſweet ſongs of the inward man, vehement burſting out of holy deſires, yeelding of thankes, and vttering of moſt pleaſant words, al tending vnto the praiſe of our Sauiour Chriſt, her beloued. There the deuoute ſoule, through the vertue of this moſt holie and reuerent Sacrament, is altogether renued, and repleniſhed with ioy.

There ſhe is recreated with deuotion; fedde with peace; fortified in faith; confirmed in hope; and tyed faſt with bondes and knots of charitie, vnto her moſt ſweet Sauiour and Redeemer. Whereby ſhee waxeth daily more feruent in loue: more ſtrong in reſiſting temptation: more prompt and ready to ſuſtaine labour and trauaile; more carefull and diligent

gent to doe good works: and moſt deſirous often to frequent this holie myſtery.

Such are thy guifts (O ſweet Sauiour) ſuch are the works and delights of thy loue, which thou art woont to communicate to thy friendes, by the meanes of this diuine Sacrament. And this thou dooſt, to the end that wee beeing filled with theſe ſo great and mighty delights, ſhould deſpiſe all other vaine and deceitfull delights.

Now therefore (O moſt milliſluous loue) open the eies of thy faythful people, open them I beſeech thee (O moſt diuine light) that with the bright beames of a liuely fayth, they may knowe thee, and dilate theyr harts, that they may receiue thee into them: that being inſtructed by thee, they may ſeeke thee, repoſe theyr truſt in thee, reſt in thee, and finally, by meanes of this moſt holy Sacrament, be vnited with thee, as members with their head, and braunches with their vine, that ſo they may liue through thy vertue: and enioy the influence of thy grace for euer and euer, world without end, Amen. Iohn 15. 5.

Meditation for Tuesday *Night.*

¶ This day thou haſt to meditate vpon theſe two points: to wit, vpon the praier of our Sauiour Chriſt in the Garden, and vpon his apprehenſion.

The Text of the foure holy Euangeliſts.

Math. 26. 36. 37. 38. WHen Supper was done, *Chriſt went with his Diſciples into a Garden, which is called* Gethſemanie, *and hee ſaid vnto them, Sit you heere whilſt I goe and pray yonder. And hee tooke with him Peter, and the two Sonnes of Zebedee. And he began to be in a great feare and heauineſſe. And hee ſaid vnto them: My ſoule is heauy vnto the death. Tarry you heere and watch with mee. So hee went a little further from them, where hee caſt himſelfe downe proſtrate vppon the Earth, and fell on his face, and prayed, ſaying,*

saying: O my Father, if it bee possible, let this cup passe from mee: neuertheless, not as I will, but as thou wilt. This doone, he came againe to his Disciples, and found them asleepe. And he saide to Peter, What? Could yee not watch one houre? Watch and pray, least ye enter into temptation. The spirite is ready, but the flesh is weake. Againe, hee went away the second time, and made the same Prayer, saying: O my father, if this cup cannot passe from me, but that I must needes drinke it, thy will bee done. And he came the second time and found his disciples asleepe, for their eyes were heauy. So he left them, and went away again, and prayed the third time, saying the same wordes. And there appeared an Angell to him from heauen comforting him. And being in an agony, hee prayed more earnestly, and his sweate was like vnto drops of blood, trickling downe to the ground. Then hee came vnto his Disciples, and sayde vnto them. Sleepe on from henceforth and take your rest. Behold, the houre is at hand, and the Son of man shal be deliuered into the hands of Sinners. Arise let vs go. Beholde, hee is at hand that shall betray mee. And

Luke 22. 43.

Math. 26. 45.

whilſt he yet ſpake, loe, Iudas one of the twelue came, and with him a great multitude, with ſwords, ſtaues, & torches and Lanthornes: being ſent from the high Prieſts and Elders of the people.

Now he that betrayed him, had giuen them a token ſaying; whomſoeuer I ſhall kiſſe, that ſame is he, lay handes on him: and forthwith he came to Ieſus, and ſaide: Haile Maiſter, & kiſſed him. Then Ieſus ſaide vnto him, Friend, wherfore art thou come? And
Mat. 26. 49. *Simon Peter drewe out his ſword, and ſtroke a ſeruaunt of the high Prieſt, and cut off his right eare. This ſeruant was called Malcus. Then Ieſus ſayde vnto Peter: Put thy ſworde into thy ſheath: the cup that my Father hath*
Luke 22, 52. *giuen me, wilt thou not that I drinke it? And he touched the eare, & forthwith made it whole.*

And at that time Ieſus ſaid to the high Prieſts and Officers of the Tem-
Math. 26. 55. *ple, and to the Elders that came vnto him: You bee come out, as it were againſt a thiefe with ſwords & ſtaues: I ſate daily among you teaching in the Temple, and ye layd no hands on mee, but this is your houre, and the power of darke-*

darknes. Then the Souldiours, the Captaines and the Officers of the Iewes, teoke Ieſus and bound him, and led him away to Annas firſt, (for he was Father in Law to Caiphas) who was the high Prieſt for that yeare. Then al the Diſciples forſooke him and fled.

Meditations vpon theſe points of the Text.

WHat doſt thou (ô my Soule?) What thinkeſt thou? It is no time now to ſleepe? Come with me (I pray thee) into the Garden of *Gethſemanie*, and there ſhalt thou heare and ſee great myſteries. There ſhalt thou ſee ioy ſtricken with ſadnes, fortitude waxen afraid; ſtrength diſcomfited; Maieſty and omnipotency confounded; greatneſſe and mightineſſe very narrowly ſtraightned; and glory it ſelfe obſcured and darkned.

Of

Of Christ his praying in the Garden.

CONsider now first, how after that Supper (which was so full of mistery) was ended, our Sauiour went with his Disciples vnto the Mount Oliuet, to make his prayer, before he would enter into the combate of his blessed Passion: to giue vs thereby to vnderstand, that in all troubles and temptations of this life, wee must alwaies haue recourse vnto prayer, as it were to an holy Anchor, by the vertue whereof the burthen of tribulation shall either bee quite taken away from vs, or else wee shall haue strength giuen vnto vs to bee able to beare it; which is a far greater grace. *For* (as Gregory saith) *the Lord doth vs a greater benefite, when he giueth vs force & strength, to be able to sustaine trouble and temptations, then when hee taketh the same troubles away from vs*

In all troubles and temprations of this life, we must haue recourse to praier, which is our onely refuge.

Our Sauiour tooke with him (to accompany him in this way) three of his best beloued Disciples, to wit, Peter, Iames, and Iohn; which three had beene witnesses (a little before)

of

of his glorious transfiguration. And this hee did, that the very ſame perſons might ſee, what a farre different ſhape he took now vpon him for the loue of him, from that glorious ſhape, wherein hee had ſhewed himſelfe vnto them, at his transfiguration. And becauſe they ſhould vnderſtand, that the inward troubles and Agonies of his Soule, were no leſſe then thoſe that began to be diſcouered outwardly, hee ſpake vnto them thoſe ſorrowfull wordes; *My ſoule is heauy, euen vnto the death, tarry yee heere, and watch with me.* That very God and true man, that man which farre exceeded our humaine nature, and all things created: whoſe dealing & conference, was with the very breaſt of the high Deitie it ſelfe, with whom onely hee communicated his ſecrets, is nowe fallen into ſo great heauines, that he imparteth his paine vnto his Creatures, and doth require theyr company, ſaying; *Tarry you here, and watch with me.* Math. 26. 38.

O Treaſure of Heauen! O perfect felicity! Who hath brought thee (O Lord) into ſuch a narrowe ſtraight? Who hath driuen thee to ſeeke euen

of

of thine own creatures. Who (I say) hath done this, but euen the verie great loue thou hast to make them rich?

Tell mee now (ô my most mercifull Redeemer,) wherefore art thou now so much afraide of death, which before thou diddest so much desire, seeing the fulfilling of the desire, is a cause rather of ioy, then of fear? Verily thy Martyrs had neither the fortitude nor grace that thou hast. They had only a little portion, which thou (beeing the Fountaine of grace) diddest impart vnto them, and yet they with that onely small quantity of grace, entred the combate of their martyrdomes very cheerefully, & atchieued the victory. And art thou (ô Lorde) beeing the giuer of strength and grace, sad and feareful now, euen before the battell beginneth? Assuredly (ô Lorde) this thy feare is not thine, but mine: as likewise the strength & fortitude of the Martirs, was not theirs, but thine.

The fear that thou hast, commeth of that thou hast in vs, & the strength and fortitude that the Martyrs had, came of that they had receiued of thee.

thee, The weaknes of my humaine nature is discouered, in that GOD was affraide, and the strength of thy god-head is shewed in the fortitude of a man So that this feare is thine, and that fortitude is thine; and therfore the reproach is mine, and the praise is thine.

There was taken a rib-bone out of the side of our first father Adam, to forme a Woman thereof; and in steade of the bone that was taken away, there was put weake and feeble flesh; Now what else is signified heereby, but that the euerlasting Father tooke from thee, being our second Adam, some force and strength of Grace, to place the same in thy Spouse the Church and tooke from her the feeble flesh and weaknes, to place it in thee: by meanes whereof thy Spouse remained strong, and thou weake: shee strong by reason of thy strength, and thou weake by reason of her weaknesse. Gene. 2. 23. 1. Cor. 14. 36.

Thou hast heerein (O Heauenlie Lord) bestowed a double benefite vppon vs; in that thou hast vouchsafed, not only to cloath vs with thee, but euen also to cloath thy self with

vs.

vs. For these two so singular benefits the Angels praise thee for euermore for that thou hast beene no Niggard in communicating these thy benefits vnto vs, nor yet disdained to take vpon thee our miseries. Now when I consider these things (O Lord) what else should I doe, but seeing my selfe (as it were) loaden with thy mercies, glory in thee; and seeing thee to be likewise repleniſhed with my miseries (for my sake) take compassion vppon thee; for the one will reioyce and bee glad; and for the other, I will sorrow. And so with ioy and lamentation together, I will sing and bewaile the mystery of thy most dolorous passion; and I will study continually in that booke of Ezechiell, the contents whereof, are songes and lamentations.

Ezech. I. 10.

VVhen our Sauiour had spoken these wordes, hee departed from his Disciples a stones cast, where, lying prostrate vppon the ground, hee beganne his prayer with very great reuerence, saying; *O father, if it be possible, let this cup passe from me, howbeit not as I will, but as thou wilt*. And after that hee had made this prayer three

Math. 26. 39.

three times, at the third time he was in ſuch a great Agony, that he began to ſweat euen drops of blood which ranne downe along his ſacred body, and trickled downe to the grounde. Luke 22. 44. Conſider now attentiuely, in what a dolorous caſe our Sauiour was, and how there were preſented vnto him, all the cruell paines and torments he had to ſuffer, euen as though they had beene then preſently in doing before his eyes; all which he apprehended after a moſt perfect manner, in his moſt excellent imagination: each one in ſuch ſort, as they were prepared for his body, which was certainely more tender and delicate then euery any other body was in the whole world.

Hee ſet alſo at that time before his eyes, all the ſinnes of the whole World, for which hee ſhould ſuffer: and withall, the great vnthankfulnes of ſo many ſoules, as (hee knew) would neuer acknowledge this his ſingular benefit, nor further and help themſelues with this moſt precious and ſo coſtly a remedy. Theſe things being profoundly wayed and conſidered by our Sauiour at this time, his

his ſoule was vexed in ſuch ſort, and his ſenſes and moſt tender fleſh were ſo wonderfully troubled, that all the forces and elements of his body were diſtempered: and his fleſh opened, and gaue paſſage to the blood, that it might paſſe and diſtill in aboundance, and ſt eame downe to the ground.

Now if the fleſh ſuffered ſuch grieuous paines, with the onely remembrance & imagination of that which was yet to come, in what a dolefull caſe then (trow you) was his ſoule, that ſuffered thoſe paines euen dyrectly in it ſelfe?

In other men wee ſee, that when they are diſquieted with any ſuddaine and great anguiſh, the blood vſeth commonly to haue recourſe vnto the hart, leauing the other members of their body colde and deſtitute of their ſtrength, to comfort the moſt principall member. But our ſweete Sauiour Chriſt contrariwiſe (becauſe hee would ſuffer without any manner of comfort, thereby to make our redemption more aboundant) ſuch was his paſſing loue towardes vs, that hee would not admit ſo much as that

little

little reliefe, and comfort of Nature.

Behold our ſweet Sauiour nowe in this Agonie, and conſider not onely the painefull anguiſhes and griefe of his ſoule, but alſo the forme of his ſacred and reuerent countenaunce. The ſweate is wont to haue his moſt chiefe recourſe to the fore-head and face; if then the bloude iſſued out through all the body of our Sauior, in ſuch ſort, that it trickled down to the very earth: in what plight then was that countenance (thinke you, that giueth light to the life it ſelfe) And howe was that face disfigured? which is ſo reuerenced of the Heauens, beeing (as it was) all in drops, and couered ouer with a bloudye ſweate?

If ſuch as be kinde and louing are wont, when they come to viſit theyr friendes, (beeing ſicke and in danger of death) to beholde their countenaunce aduiſedly; & to marke theyr colour, and other accidents that proceede of diſeaſes: tel me, O my ſoule that beholdeſt the face of our ſweete Sauiour: what thinkeſt thou, when thou ſeeſt in the ſame ſuch wonderfull, ſtrange, and deadly ſignes?

What

What painful griefes and dolorous fits are those like to be hereafter, if in the very beginning of the disease he suffereth such a great Agony? In what dolorous pangs is hee like to bee, when hee shall feele those most grieuous paines, and cruell torments themselues: if in the very thinking of them, he swet the drops of blood? If thou bee not moued to take compassion on our sweet Sauiour, seeing him in this dolefull case for thy sake, if now when hee sweateth drops of bloud throughout all his body, thou canst not shed any teares from thine eyes, thinke verily with thy selfe, that thou hast a very hard and stony hart, and if thou canneſt not weepe for want of loue towardes him, yet at the least weepe for the multitude of thy sinnes: for so much as they were the very cause of this his Agony and griefe.

Now the tormentors do not whip him, neyther doe the Souldiours cowne him with Thornes, it is not now the Nailes nor Thornes that do cause the blood to gush out of his bodie: but it is thy very sinnes, and offences.

Those

Thoſe are the Thornes that doe pricke him: they are the Speare that thruſt him into the ſide; they are the tormentors that doe afflict him: they are the heauy burthen that doth cauſe him to ſweate this ſo ſtrange and wonderfull bloudy ſweat. O my ſweete Sauiour and Redeemer, how deerly haſt thou bought my ſaluation? O my true Adam, that art come out of Paradiſe for my ſinnes, and laboureſt on Earth with thy bloodie ſweate, to get the bread that I muſt feede vpon. Gen. 3. 23.

Conſider alſo in this place on the one ſide, the great agony & watching of our Sauiour Chriſt, and on the other ſide, the ſound and deepe ſleeping of his Diſciples, and thou ſhalt ſee here repreſented a great myſtery. For truely there is nothing more to be lamented in the whole world, then to ſee howe careleſſe and negligent men be in their liues, and how little account they make of a matter of ſo great importance, as is their own ſaluation. What thing is more to bee bewayled, then to ſee a man ſo careleſſe in ſo waighty affaires? We are moſt careles of the things whereof we ſhould be moſt carefull.

Now, if thou wilt vnderſtand both the

the one and the other, consider in this matter the doings of our Sauiour, and withal, the doinges of his Disciples. See how our Sauiour applying his minde earnestly vnto this matter of our redemption is in such a great care and Agonie therewith, that it maketh him to sweate euen drops of bloud, and see on the other side, how his Disciples do lye along on the ground, & are so heauy with sleepe, that neither their maisters rebuking of them, nor euill fauoured & hard lodging on the bare ground, are able to awake them out of theyr heauy and drowsie sleepe. Note also of what importance the saluation of mankinde is, sith it is able to make him sweat drops of bloud, by whose power the heauens are sustained. And consider on the other side, how little account men themselues make of their owne saluation, sith at such time as Almighty God himself is so carefull and watchful for them, they are in a deepe heauy sleep, & vtterly careless thereof. Assuredly, nothing could more liuely expresse both the one and the other, then the consideration of these two points, being so strange

ſtraunge as they are. For if Almightie God dooth take ſo great care about the affaires of others, how happeneth it, that the very parties themſelues, to whom the charge of thoſe affaires appertaineth (together with the profit, commodity, loſſe, and dammage of the ſame) doth liue with ſuch careleſneſſe and negligence therein?

By this ſame care of our Sauiour, and careleſneſſe of his diſciples, thou mayeſt vnderſtand, how truely the Lord is our Father, and how he hath indeede (towardes vs) the very bowels and heart of a naturall louing father. How oftentimes chanceth it, (trowe you) that the Daughter ſleepeth verie ſoundly and quietly, when her Father watcheth all the night, carking & caring for her reliefe and prouiſion? euen ſo doth this our moſt louing and merciſull Father for vs, whilſt wee bee ſo heauy aſleepe, and are vtterly careleſſe of our owne ſaluation: as by this example is liuelie ſet out before our eyes, in that hee continueth all the Night, watching and ſweating, and in great Agonie, to take order for the redemption hee intended to beſtow vpon vs.

How

¶ *How our Sauiour Christ was apprehended.*

Sect. II.

The forwardnesse of Iudas to betray Christ.

CONsider moreouer, howe, when our Sauiour had finished his Praier, Iudas that counterfeite and false friend of his, came to him with that hellish company, where renouncing the office of an Apostle, he became now the very ring-leader and Captaine of the deuils army.

Consider, how without all shame be pressed foorth, and set himselfe in the very formost place of all the rest of his malicious rout: and comming to his Lord and Mayster, solde him with a kisse of most traiterous and deceitfull friendship. It is certainelie a great misery that a man should bee solde for Mony: but yet it is a greater misery to be sold of his friendes, and of such, as to whom hee hathrbeene greatly beneficiall before.

Now our sweete Sauiour Christ is sold of him, whom hee had made, not onely his Disciple, but also his Apostle; yea, hee is solde of him by deceit

deceit and plaine treason. He is solde of him to most cruel Merchants, that couet (you may bee sure) nothing elſe but his bloud and his life to ſatisfie their greedy hunger. But for what price (trowe you) is he ſolde? the baſenes and ſmalnes of the price, increaſeth the greatnes and mallice of the iniurie.

Tell me (O Iudas) thou naughtie Traytor, at what price dooſt thou ſet the Lord of all Creatures? At thirtie pence? O what a vile and ſlender price is this for a Lorde of ſuch Maieſty? Certainely a very beaſt in the Shambles is cõmonly ſold for more, And dooſt thou O traytor, ſell for ſo ſmall a price Almighty GOD himſelfe: he ſetteth not thee at ſo ſmall a price, for ſomuch as he buyeth thee with his owne moſt precious bloud. O what a great price and eſtimation was that of man? And howe baſe an eſtimation and price was this of God? God was ſolde for thirty pence, and man was bought with the deereſt bloud of God himſelfe.

At the ſame time our Sauior ſaide vnto them that came to lay handes on him; *Yee be come out as it were*

Math. 26. 55. Luke 22. 53. *againſt a thiefe with ſwords & ſtaues. I ſate daily among you, teaching in the Temple, and yee neuer layde handes vpon me, but this is your houre, & the power of darkneſſe.* This is ſurely a Myſtery of great admiration: for what thing is more to bee wondered at, then to ſee the ſonne of Almightie God to take vppon him the Image and ſhape, not onely of a ſinner, but euen alſo of a condemned perſon? *This* (ſayth he) *is your houre, and the power of darkneſſe.* The which words giue vs to vnderſtand, that from that time that moſt innocent Lambe was giuen vp into the power of the Princes of darknes, which are the diuils, to the intent that by meanes of their members and cruell miniſters, they might execute vpon him all the furious tormentes and cruelties they could deuiſe. And like as holy Iob, was by the permiſsion of Almightie God, giuen vp into the power of Sathan, that he might vſe vpon him all the cruelty hee would, this onely excepted, that hee ſhould not bereaue him of his life: euen ſo was there power giuen to the Princes of darknes, without any exception of life or death,

Ephe. 6. 12.

Iob. 2. 6.

death, that they may fully extend vpon that humanity of his, all their fury and rage, to the vttermoſt they could.

Hereof roſe thoſe ſpitefull taunts, thoſe ſlaunderous and reproachfull wordes, ſuch as the like was neuer heard before that time, wherwith the Diuell pretended to ſatisfie his vnſatiable rankor and malice, and to caſt that bleſſed ſoule downe into ſome kind of impatiency, if it had beene poſsible.

Almighty GOD (ſayth the Prophet Zachary) *ſhewed Ieſus the high Prieſt vnto me, apparrelled with a ſpotted Garment: and Sathan ſtood at his right hand, ready prepared to ſpeak againſt him.* But our Sauior anſwered for his part, ſaying; *I did alwaies ſet GOD before mine eyes, who ſtandeth at my right hand, that I be not remoued.* Zach. 3. 1. Pſalme 16. 8.

Conſider then (ô my ſoule) howe much that high and diuine Maieſtie abaſed himſelfe for thy ſake: ſeeing hee vouchſafed to come to the laſt extreamity of al miſeries, which is to bee giuen vp to the power of Diuils. And becauſe this was the paine that

was dew to thy ſinnes, it pleaſed him to put euen himſelfe to this paine, that thou mighteſt remaine quiet, & free from the ſame. O holy Prophet, why dooſt thou wonder to ſee Almighty God become inferior to his Angels? Thou haſt now far greater cauſe to wonder, to ſee him giuen vp into the power of deuils.

Vndoubtedly, both the heauens and the earth trembled and quaked, at this ſo paſsing great humility and charity of our Sauiour. So ſoone as theſe words were ſpoken, forthwith all that Helliſh rout, and malicious rable of rauening Wolues aſſaulted this moſt innocent Lamb, and ſome very furiouſly haled him this way, and ſome that way, each one to the vttermoſt of his power. O how vngently did they handle him! Howe vncurteouſly ſpake they vnto him! How many blowes and buffets gaue they him! what a vile clamorous cry and ſhowting made they ouer him! Euen as Conquerors vſe to do when they obtaine their pray.

They lay holde vppon thoſe holy handes, which not long before had wrought ſo many miracles, and doe binde

binde them very hard and faſt, with certaine rough and knotty Cordes: and that in ſuch ſort, that they gaule the skinne of his armes, and make the very blood to ſpring out. Our Sauiour being thus bound, they lead him openly through the common high ſtreetes, with great deſpite and ignominy. O what a ſtraunge and wonderfull ſight is this! Conſider now with thy ſelfe, what thou wouldeſt thinke, if thou kneweſt ſome man of great authority and woorthineſſe, and ſhouldeſt ſee him led openly by the Officers through the common ſtreetes, with his hindes manacled and faſt bound, in a great concourſe of people, with great companies of Souldiours and men of Armes garding him about. Imagine (I ſay) with thy ſelf, what thou wouldeſt thinke in this caſe; and then lifting vp thine eies, behold this Lord, woorthy of ſo great reuerence and honour, that had wrought ſuch wonders in that Land, that had preached ſuch diuine Sermons among them, whom al the ſicke and impotent perſons did honour and reuerence & beſought to haue remedy for all their

diſeaſes and griefes.

Conſider now how they led him, as one depriued of all authority, and put to open ſhame; partly going, and partly haled forwardes, and forced to haſten his pace: not in ſuch wiſe as became a man of his grauitie and perſonage, but as it pleaſed the outragious fury of his vnmerciſull enemies, and the deſire they had to pleaſure the Phariſies, who had ſo great a longing to haue that pray within their gripes. Conſider our Sauior well, how he goeth in this doleſull way, abandoned of his owne diſciples, accompanied with his enemies, his pace haſtned and diſordered. And yet in all this euill intreating of his perſon, behold the modeſt behauiour of his countenaunce, the comely grauitie of his eyes, and that diuine reſemblaunce, which in the midſt of all diſcurteſies in the world, could neuer be obſcured.

Aſcend alſo yet a little higher, and conſider diligently what he is, whom thou ſeeſt thus ledde, and carried away with ſo great contumely & diſhonour. This is he that is the word of the Father: the euerlaſting wiſe-

Iohn 1. 1.

dome:

dome: the infinite vertue: the perfect felicity: the true glory: and the cleere fountaine of all beauty.

Conſider then, how for thy ſaluation and redemption, vertue is here tied with bands, innocency apprehended, wiſedome flouted and laughed to ſcorne, honour contemned, glory tormented, and the cleere wel ſpring of all beauty, troubled with weeping and ſorrowe. If Hely the Prieſt felt ſuch an inward griefe when the Arke of the Teſtament was taken, that being aſtonied therewith, hee fell from the ſeate whereon he ſate, brake his necke, and gaue vp the ghoſt: howe ought a Chriſtian ſoule to be grieued when he ſeeth the Arke of the treaſures of the wiſedome of God, taken in poſſeſſion of ſuch vnmercifull and cruell enemies? 1. Sam. 4. 18

The heauens and earth praiſe him, and all that is in them, for hee hath heard the cryes of the poore, & hath not diſpiſed the ſorowful bewailings of his afflicted, that were in captiuity, but was content to bee taken captiue himſelfe, to deliuer them out of their thraldome, and to ſet them at libertie. Pſalme 68.

Of those that spiritually bind the hands of our Sauiour Christ.

Sect. III.

SEeing (O most gentle and sweete Sauiour) that it was thy blessed wil and pleasure to be bound: to the intent thou mightest by thy bandes vnloose vs, and deliuer vs from our captiuity, I most humbly beseech thee; euen by the bowels of thy tender mercy, that caused thee to abase thy selfe after this sort, that thou wilt not suffer mee to commit any such great wickednesse, as to binde thy handes as the Iewes did.

What is it to bind the hands of Christ.

For it is not the Iewes onely that doe binde thy hands, but whosoeuer maketh resistance against thy holie inspirations, and will not go whither thou wilt guide and conduct him, but refuseth to accept that grace, which thou dost most mercifully offer vnto him.

That man likewise bindeth thy handes, that giueth any scandalous offence vnto his Neighbour, and by his

his euill example and naughty counſell, withdraweth him from his godly purpoſes; and ſo hindereth the good work, which thou diddeſt begin to worke in him.

The miſtruſtfull and incredulous perſons, alſo doe binde (ô Lord) the hands of thy liberality and clemencie: for like as confidence openeth the hands of thy grace; euen ſo doth incredulity and miſtruſtfulneſſe cloſe them vp and bind them: according to the ſaying of the Euangeliſt: *That thou couldeſt not do many vertues and miracles in thy Country, by reaſon of the incredulity of the inhabitants therin.* Math. 13. 57.

Moreouer, the ingratefull and negligent perſons, doe binde thy hands (ô Lord) and do put an impediment to let the working of thy grace. The one, becauſe they render not thankes vnto thee for the grace they haue receiued; and the other, becauſe they will not vſe the grace that is giuen vnto them, but doe keepe it idle and vnoccupied, without taking any benefit or commodity of the ſame.

Laſt of all, thoſe that become vainglorious and proude, (by reaſon of

the graces thou haſt giuen them) do alſo moſt ſtrongly binde thy handes. For by this offence, they make thẽſelues altogether vnwoorthy of thy grace. Wherefore it is not reaſon that thou ſhouldeſt continue to bee beneficiall vnto ſuch perſons, as take occaſion thereof to become more vaine; neither is it ſeemely, that thou ſhouldeſt beſtow the treaſures of thy grace vpon ſuch a one, as yeeldeth not thee againe the tribute of thy glory; but rather (like a traytor and robber) waxe inſolent; and vaunting with the ſame, vſurpeth to himſelfe, the right and prerogatiue of glory that appertaineth vnto thee alone.

Math. 22. 21.

Medi-

Meditation for Wedneſday Night.

This day thou haſt to meditate vpon the preſentation of our Sauiour Chriſt, firſt before Annas, then before Caiphas, thirdly before Herod, fourthly before Pilate: and afterwardes, how hee was moſt cruelly whipped and ſcourged.

The Text of the foure holy Euangeliſts.

WHen our Sauiour was brought before Annas the high prieſt, he demaunded him of his diſciples, and of his doctrine. Ieſus anſwered him ſaying, *I ſpake openly to the World, I euer taught openly in the Synagogue, and in the Temple, whether all the Iewes reſort continually, and in ſecret haue I ſaid nothing. Why askeſt thou me? Aske them that heard mee what I ſaid vnto thē. When he had ſpoken theſe wordes, one of the Officers that ſtood by, ſmote Ieſus with his handes ſaying;* Iohn 18. 19.

An-

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An-

Answereſt thou the High-prieſt thus? Ieſus anſwered him. If I haue ſpoken euill, beare witnes of the euill: but if I haue ſpoken well, why ſmitteſt thou mee?

And Annas ſent him bound to Caiphas, where the Doctors of the Law, & the ancients of the people were gathered together. And the high Prieſt, and the Scribes, and the whole Councel ſought for falſe witneſſe againſt Ieſus, to put him to death, but founde none, though many falſe witneſſes came thither, but their witneſſe agreed not together. But at the laſt came two falſe witneſſes, and ſaid: This man ſaide, I can deſtroy the Temple of GOD, and build it vp againe in three daies. Then the chiefe Prieſt aroſe, and ſayde vnto him: I adiure thee in the name of the liuing God, that thou tell vs whether thou bee that Chriſt the ſonne of God. Ieſus ſayde vnto him: Thou haſt ſaide it. Neuertheleſſe I ſay vnto you. Hereafter ſhal ye ſee the ſon of man ſitting at the right hand of the power of God, and come in the clouds of heauen. Then the high Prieſt rent his cloathes, ſaying, He hath blaſphemed, what need we any more witneſſes? Beholde, yee haue

nowe

now heard his blaſphemy. What thinke you? They anſwered and ſaide. Hee is worthy to dye. Then ſpet they in his face, and buffeted him, and others gaue him blowes on his face, ſaying, Aread, O Chriſt, who is he that ſmote thee?

The next day in the morning, the whole multitude of them aroſe, and led our Sauiour vnto Pilate. And they began to accuſe him, ſaying: Wee haue found this man peruerting the people, and forbidding to pay tribute to Cæſar, ſaying that he is the King Meſſias. Luke 23.1.

And Pilate asked him ſaying: Art thou the King of the Iewes? and he anſwered him and ſaid. Thou ſayeſt it. And when he was accuſed of the chiefe prieſts and Elders, he anſwered nothing. Thē ſaid Pilate vnto him. Heareſt thou not how many thinges they lay againſt thee. But he aunſwered him not to one word, inſomuch that the Preſident meruailed greatly. Then ſaid Pilate to the High prieſt and to the people, I find no faulte in this man. But they were more fierce, ſaying: Hee moued the people, teaching throughout all Iudea, beginning at Galilee euen vnto this place. Now when Pilate heard of Galilee, hee asked whether the man were of

Galilee

Luke 23. 7. Galilee borne. And when he knew hee was of Herods iurisdiction, he sent him to Herod, who was also in Ierusalem in those dayes. And when Herod saw Iesus, hee was exceeding glad, for he was desirous to see him of a long season, because he heard many things of him, and trusted to haue seene some signe doone by him. The High priest and the Scribes stood forth and accused him vehemently. And Herod with his men of warre, contemned and mocked him, and put a white garment vpon him, and sent him againe to Pilate.

Math. 23. 25. And by reason of the solemnity of the Feast of Easter, the President was wont then of Custome, to deliuer vnto the people a Prisoner, whom they would demaund. And there was at that time a notable Malefactor in prison, called Barrabas. When they were gathered altogether, Pilate said vnto them: Whether of the two will yee that I let loose vnto you, Barrabas, or Iesus, that is called Christ? And they answered, not this man, but Barrabas. This Barrabas

Luke 23. 15. was cast into prison for a certain insurrection and murther committed in the

Math. 27. 22. citty. Then Pilate said vnto the. What shall I doe then with Iesus, that is called

led Christ? They cryed all, let him bee crucified. Then Pilate tooke Iesus and scourged him.

Meditations vpon these points of the Text.

MAny thinges hast thou (O my Soule) this day to consider of; this day must thou accompany our Sauior to many stations, vnlesse thou intend to runne away with his Disciples: or else feelest thy feete ouer heauy to tread those pathes, which our Sauiour vouchsafed to tread for thy sake. This day is he brought fiue times before diuers Iudges, and for thy sake is euill intreated by them, and praieth for that which thou hadst deserued. In one place he is buffeted, in another spet vppon, in another mocked and scorned: in another whipped and crowned with thornes, & condemned by an vniust sentence to a cruell death. Consider whether these stations be not of force to breake and riue thy heart.

How

How our Sauiour was brought before Annas the high-Prieſt.

LET vs go then to the firſt ſtation, which was in Annas Houſe, and marke there, how whilſt our Sauiour anſwered very curteouſly vnto the demaund that the high Prieſt made vnto him, concerning his Diſciples and doctrine, one of the Caitifes that ſtood by, gaue him an vnkind blow on the face, ſaying; *Anſwereſt thou the high Prieſt ſo?* Vnto whom our Sauiour mildly made anſwere: *If I haue ſpoken euill ſhew mee wherein: but if I haue ſpoken wel, why ſtrikeſt thou me?*

Iohn 18. 22.

Conſider here now, (ô my ſoule) not onely the mildnes of this gentle anſwer, but alſo that diuine face, and that moſt conſtant and modeſt look of his cleere eyes, which were nothing at all diſtempered, in that ſo fierce and ſhameful aſſault Conſider withall that moſt holy ſoule that was inwardly ſo humbled, and ready to haue turned the other cheeke, if the naughty wretched Caitife had required it. O curſed and vnfortu-

nate

nate hands, that durst thus strike that diuine face, before whose reuerent aspect the very Heauens doe stoope and bowe: at whose Maiestie, euen the Seraphins and all things created, do tremble and quake. What sawest thou in him, that thou shouldest bee prouoked to dishonour him, who is the liuely Image of the glory of the Father? What mooued thee to vse this dispightfull kinde of most villanous reproach vnto him, who is the most beautifull among al the sonnes of men? Psalme 45.2.

How our Sauiour was led vnto the house of Caiphas.

BVT this was not the last iniuries that our Sauiour suffered: for from the house of Annas, they led him to the House of Caiphas, whether reason is, that thou shouldest go with him to keep him company, and there shalt thou see the sonne of Iustice, darkened with an Eclips, and that diuine countenance, which the Angels themselues desire to behold, defiled most vnreuerently with spettle. 1. Pet. 1, 12.

For when our Sauiour was adiu-

red

red in the name of his Father, to tell them what he was, he answered truely vnto their demand, as it was meet hee should: but those wicked men, (that were vnworthy to heare such a high and excellent aunswere) beeing blinded with the brightnesse of so great light, assaulted him like madde dogges, and disgorged vpon him all their malice and fury.

There each one to the vttermost of his power, giueth him buffets and stroks: there they spet vpon that diuine face with their deuillish mouths, there they hoodwinck his eies, and strike him on the face, scoffing and iesting at him, saying; *Areade, who hath hath smitten thee*

O maruailous humility and patience of the son of Almighty God! O beauty of the Angels! was that a face to spet vppon? Men vse commonly when they are prouoked to spet, to turn away their face towards the fouleſt corner of the house, and is there not to bee found in all that Pallace, a fouler place to spet in, then thy face O sweet Lord! O earth and Ashes, why dooſt thou not humble thy selfe at this so wonderfull example?

ple? Howe is it that there ſhould yet remaine in the worlde any token of pride, after this ſo great and maruailous example of humility?

Almighty God holdeth his peace whilſt hee is ſpet vpon and buffeted. The Aungels and all Creatures hold their handes, and reuenge not the iniuries done vnto theyr Creator, beholding him thus contemned and reuiled, with moſt deſpiteſull reproach and villany: and yet thou, beeing a poore miſerable Worme, turmoyleſt the world vp ſide down, with malicious chiding and brawling, in caſe thou be but touched in any ſmall point appertaining to thy eſtimation? Why wondereſt thou (ô man) to ſee almighty God thus beaten, ſcourged and euill intreated in the world? Sith the very cauſe of his comming, was to cure the pride of the world?

If the ſharpneſſe of the medicine doe cauſe thee to wonder, conſider the greatnes of the wound, and thou ſhalt ſee, that ſuch a wound requireth ſo ſharpe a medicine as this was, eſpecially cõſidering that al this notwithſtanding, the wound is not yet whole,

whole. Thou wondereſt to ſee how Almighty God hath humbled himſelfe; and I wonder to ſee thee (for all this example) ſo proude and inſolent in thy talke, dealinges, and behauiour, ſeeing Almighty God thus humbled himſelfe to teach thee to be humbled. Thou wondereſt to ſee Almighty God thus to abaſe himſelfe vnder the duſt of the earth, and I wonder to ſee, that duſt and earth, for all this, aduaunceth it ſelfe aboue the Heauens, and would be honoured aboue Almighty God himſelfe. Howe is it then that this ſo wonderfull example ſufficeth not to ſubdue the pride of the world? The humility of Chriſt was ſufficient to ouercome the heart of God, to procure his fauour, and to cauſe him to become gentle and milde towardes vs, and ſhal it not ſuffice to ouercom thy hart and to make it humble and meeke?

The Angell ſaide to the Patriarke Iacob: *Thou ſhalt no more bee called Iacob, but Iſraell ſhall bee thy name: for ſeeing thou haſt beene mightie againſt God, how much more ſhalt thou bee mighty againſt men?* If then the humility of our Saniour Chriſt, pre-

Gene. 32. 28.

uailed

uailed againſt the fury and wrath of Almighty GOD, why dooth it not preuaile againſt our pride? If it were able to pacify and appeaſe ſo mightie a heart, as the heart of Almighty God, (being then angry with vs) why doth it not alter and mollifie our ſtubborne hearts?

Surely I am at my wits ende, and very much aſtoniſhed, yea, it paſſeth my reaſon to conſider, howe this ſo great patience ouercommeth not thine anger; howe this paſſing great abaſing aſſwageth not thy pride; how theſe violent buffets beat not downe thy preſumption, and how this deepe ſilence (among ſo many iniuries) is not of force, to make thee leaue off thy quarrelling, and troubleſome ſuites in the Lawe, wherewith thou vexeſt and turmoileſt thy neighbors, about the vile mucke and tranſitorie pelfe of this world.

It is a maruailous great wonder to ſee, howe Almighty God would (by meanes of theſe ſo terrible iniuries) ouerthrowe the Kingdome of our pride; and it is alſo greatly to be maruayled at, that, notwithſtanding all this, there remaineth yet a freſh liuely

4. Reg. 15. liuely memory of Amelecke vnder the Heauens, and that at this day, the Reliques of this wicked generation, doe for al that remaine and continue.

Now therefore (O ſweete Ieſus) I beſeech thee to cure in me with the example of thy great humility, the folly of my vain arrogancy and pride. And for ſo much as the greatneſſe of thy wounds, do giue me plainely to vnderſtand, that I haue great need of a helper, let it euidently appeare, by the operation of thy grace and remedy in me, that I doe now preſently enioy the benefite of the ſame.

Of the vexations and troubles our Sauiour ſuffered, the night before his Paſſion: and of the deniall of Saint Peter.

Sect. II.

CONſider after this, what troubles our Sauiour ſuffered in that dolefull night, when the Souldiours that had him in cuſtody, mocked and laughed him to ſcorn (as Saint Luke ſayth)

sayth) and vsed (as a meane to passe away the sleepinesse of the night) to scoffe and iest at the Lorde of Maiesty. Consider now (O my soule) how thy sweete Spouse is set heere as a marke, to receiue all the strokes and buffets that they could giue him. O cruell night! O vnquiet night! in which (O sweet Sauiour) thou tookest no rest at all, neyther did the Souldiours repose themselues, but accounted it euen a pastime and recreation, to vexe and torment thee. The night was ordained for this end, that all Creatures should therein take their rest: and that the senses and members that are wearied with toyles and labours of the day, might be refreshed and releeued; but these wicked men vse it nowe, as fit time to torment all thy members and senses, striking thy body, afflicting thy Soule, binding thy handes, buffeting thy cheekes, and spetting in thy face: that at such time as all members should be at rest, all thy members might be in very great pain and trouble. Luke 22. 63.

O howe farre doe these afflictions differ from those songes, which the orders

orders of Angels ſung vnto thee in heauen at the ſame time. There they ſing Holy, Holy: but heere theſe Caytifes cry out, Put him to death, put him to death, crucifie him, crucifie him. O ye Angels of the heauenly Paradiſe, that heard both thoſe voyces, what thought ye, when yee ſawe him ſo deſpitefullie contemned in earth, whom you honour with ſo great reuerence in Heauen? What thought ye when yee ſaw Almightie God himſelfe ſuffer ſuch deſpites, euen for their ſakes that did all theſe villanies vnto him? Who hath euer heard ſuch a kind of charity, that one would ſuffer death, to deliuer the very ſame perſons from death, that were the procurers of his death? Aſſuredly, the malice of man could not any further extend it ſelfe, in committing a more wicked deede, then to preſume to lay handes vppon Almighty God himſelfe. Neither could the goodnes & mercy of Almighty God, appeare more plainely in any thing, then in this, that he was content to ſuffer ſuch a cruell death, for thoſe very creatures which conſpired his death

The deniall of Saint Peter.

THe paineſull griefes & turmoiles of this troubleſome night, were increaſed farre the more, by the deniall of S. Peter. For hee was ſo familiar a friende of our Sauiour, that he choſe him to ſee the glory of his transfiguration.

This Apoſtle (I ſay) firſt before all other, not once, but three ſeuerall times, euen in the very preſence of his Lord & Maiſter, ſweareth and forſweareth that hee knoweth him not, and that he wiſt not who he is.

O Peter, is hee that ſtandeth there by thee ſo wicked a man, that thou accounteſt it ſo vile a ſhame, only to haue known him? Conſider that this is a condemnation of him by thee, before he be cõdemned by the high Prieſts: ſithence by this denial, thou giueſt the whole world to vnderſtand that he is ſuch a manner of man, that euen thou thy ſelfe dooſt account it as a great reproch and diſhonour vnto thee, euer to haue knowne him. Now what greater iniury could haue beene done then this? Our Sauiour

hearing his denyall, turned back, and beheld Peter, and caſt his eyes vpon that ſheep which there was loſt from him. O looke of wonderfull vertue! O ſilent looke, but yet full of miſtery and ſignification! Peter vnderſtood right well the language and voyce of that looke: and although the crowing of the Cocke was not able to awake his ſpirits, yet this was able, as indeed it did. For the eyes of our Sauiour Chriſt doe not onelie ſpeake, but alſo worke, as it plainely appeareth by the teares of S. Peter, which albeit they guſhed from the eyes of Peter, yet did they much more proceede from the looke and eyes of Chriſt.

Wherefore, when thou ſhalt at any time awake againe out of thy ſinfull life, and with greefe and ſorrowe call thy ſinnes to mind, wherein thou haſt offended Almighty God, thou muſt vnderſtand, that this benefite proceedeth from the mercifull eyes of the Lord, which dooth then look vpon thee. The Cocke had already crowed, but Peter remembred not himſelfe, becauſe our Sauiour had not (as yet) looked vppon him. But when

when our Sauiour Christ looked vpon him, then he remembred himself, & repented & bewayled his offence; for the eyes of Christ doe open our eyes, and those are the eyes that doe awake such as are asleepe.

The repentance of Saint Peter.

THE holy Euangelists, S. Mathew and S. Luke, say, that Peter went out forth-with, and wept bitterly: to giue thee to vnderstand, that it is not enough for thee to be sorry and bewaile thine offences, but that it is requisite also to auoyd and eschew the very place, and occasions of sinne. For otherwise, to lament and be sorry alwayes for thy sinnes, and alwaies to reiterate and commit the same againe, is to prouoke alwayes the wrath of Almighty God against thee for the same. Mat. 26. 75. Luke 22. 62.

Note therefore well and diligently this point especially, that the principall sinne that Peter committed, was, for that he shrunke backe, and feared to be accounted one of Christes Disciples: and in this his dooing, hee is said to haue denied Christ.

Now, if this be to deny Christ, how many Christians (trow you) may ye now finde in the World, that doe after this sort deny Christ? Alasse how many be there at this day, that refuse to confesse their sinnes vnto GOD, to communicate, to fast Christian-like, to pray, to talke and meditate of God & spirituall matters: to conuerse with such as bee vertuous, to suffer iniuries and troubles, because the world should not esteeme the lesse of them, or haue them in contempt for the same.

And what is this else, but euen to be ashamed to appeare to the world, to bee a Disciple vnto Christ; and what is it els, but euē to deny Christ? What other thing may those that behaue themselues after this sort hope and looke for, at the dreadfull day of iudgement, but that punishment, and sentence threatned by our Sauiour Christ himselfe, saying; *He that is ashamed to bee accounted my Disciple before men, the Sonne of man will be ashamed to acknowledge him as one of his when he shal come in his maiesty, and in the Maiesty of the Father, and his holy Angels.*

Luke 9. 26.
Math. 10. 33.
Mark. 13. 8.
2. Tim. 2. 12.

How

How our Sauiour was brought before King Herod; and mocked, and accounted for a Foole by him and his Courtiers.

Sect. LII.

AFter this painefull and troubleſome night was ended, they led our Sauiour Chriſt forth to the houſe of Pylat, the Preſident: and Pylate vnderſtanding that hee was borne in Galilee, ſent him vnto Herod, that was King of that Countrey, who tooke him for a fooliſh & ſimple body, and as ſuch a one, cauſed him to be apparrelled in a white garment, & ſo turned him backe to Pilat againe. Whereby it appeareth, that our Sauiour was taken in this World, not onely for an euill doer, but alſo for a very foole.

O myſtery worthy of great reuerence! The principall vertue of a Chriſtian man, is, not to make any account of the iudgements of the World: wherefore thou haſt heere (good Chriſtian Brother) an occaſion giuen thee, whereby to leaue

this heauenly Phyloſophy, and that by this example, whenſoeuer thou ſhalt ſee thy ſelfe to be vniuſtly deſpiſed, mocked, and perſecuted of the World. For the World cannot doe thee any iniury, but beare falſe witnes againſt thee, but it hath done the like vnto our Sauiour Chriſt before.

Hee was accounted as a malefactor & ſtirrer of ſedition, and for ſuch a one they accuſed him before the Iudges, and accordingly demaunded a ſentence of death vpon him. He was taken to be a Nigromancer, and as one poſſeſſed with a deuill, and ſo they ſayde; *In the power of Belzebub hee caſteth out Deuils.* Hee was taken for a Glutton and great eater, and ſo they reported of him, ſaying: *Behold, this fellow is a glutton, & a drinker of wine.* Hee was taken for a man of euill behauiour, and as one that kept euill company, for they ſayde; *He receiueth ſinners, and eateth with them.*

Luke 23. 2.

Math. 9. 34.

Math. 11. 19.

Hee was taken as one come of a wicked generation, and of a naughty race and ſo they termed him, ſaying: *Thou art a Samaritane, and art poſſeſſed*

Iohn 8. 48.

possessed with a deuill. Hee was taken for an Hereticke, and therefore they said, that he made himselfe God, and forgaue sinnes as God. There wanted nothing else, but after all this, to account our Sauiour as a foole, and so is hee now taken: and that not of euery common person, but euen of the ruffling Nobility & Gentlemen; yea, and of the chiefest Counsellers, Magistrates, and Officers in all King Herods Court. And so they apparrelled our Sauiour like a foole, that hee might also bee taken of all men for such a one. O wonderfull humility of our sweete Sauiour Christ! O example of all vertue! O comfort of all troubled and persecuted Christians! Wherefore ô thou Christian that are persecuted by Turks, Mores, or Hereticks, for the publike profession of the Christian Religion, be of good comfort, as a true Christian ought to bee, in bearing patientlie and willingly, thy Crosse in this World, as a faithfull follower of our Sauiour Christ. Marke 2. 7.

And to the intent thou mayest make the lesse account of the Iudgements and estimations of the world,

and very euidently perceiue, howe fooliſh and franticke the world is, in his ſayings, dooings, opinions, and iudgements: fixe thine eies vpon the liuely portraiture of al vertues, looke vpon this generall comfort of all miſeries, and behold heere, howe the wiſedome of Almighty God is holden for folly; vertue for vice; truth for blaſphemy, temperance for gluttony: the peace-maker of the world, for a ſeditious diſturber of the world; the reformer of the Law, for a breaker of the Lawe: and the iuſtifier of ſinners, for a ſinner, and the follower of ſinners.

In all theſe goings and commings, and in all theſe demaundes and aunſwers made before the Iudges, conſider diligently, and note the conſtancy and modeſty of our Sauior, the grauity of his countenaunce, and the integrity of his minde, which was neuer ouercome, nor once diſmaid for all theſe great conflicts and troubles.

And when he ſaw himſelfe in the preſence of ſo many officers & Iudges, ſitting in their iudgement ſeats, when hee ſawe himſelfe in the midſt

of

of so many iniurious villanies, & furious blowes: and in such a confusion of out-cries and clamours, thundered out vehemently by the accusers, & conspirers of his death; when hee saw himselfe in such a throng of out-ragious and cruell enemies, his death standing (as it were) present before his face; when our Sauiour (I say) saw himselfe thus tossed and turmoyled, with so many tempestuous waues, and blustering stormes of all aduersity, it was wonderfull to behold his constancy, his patience, and his temperance: insomuch, as whatsoeuer he did or spake, made a plaine demonstration of a Noble heart and couragious minde in him. There came no one bitter or sharpe word out of his mouth; hee neuer yeelded or submitted himselfe, so much as to frame any manner of supplication or intreaty for his life, neyther shed hee any one teare (by way of lamentation) for the losse of the same. But in all pointes and respectes hee obserued such a comely grauity and maiesty, as was seemely for the dignity of so high and worthy a personage.

What silence kept hee among so many and false accusations; how circumspect was he in his words whensoeuer he spake? How wisely behaued hee himselfe in all his aunswers? To conclude, such was the forme and shewe of his countenaunce and mind in these his troubles, that euen that alone (without any further testimony,) might haue sufficed to iustifie his cause, if the grosnes of their wicked & malicious vnderstandings had beene able to conceiue the highnes, and excellency of such a proofe.

¶ *Of the cruell scourging and whipping of our Sauiour, at the time before said.*

Sect. IIII.

AFter all these iniuries, consider what scourgings & whippings our Sauiour suffered at the Piller. For when the Iudge perceiued; that hee was not able to pacifie the furious rage of those his most cruell enemies hee determined to punish our Sauiour with such a seuere kinde of punish-

niſhment, as might ſuffice to ſatisfie the malicious outrage of ſuch cruell harts, that they being content therewith, ſhould ceaſe, & ſeeke no more after his death.

This was one of the greateſt and moſt wonderfull ſights that was ſeen in the world. Who would euer haue thought that whips and laſhes ſhould haue beene layd vpon the ſhoulders of Almighty God? The Prophet Dauid ſayth. The place of thy habitation (ô Lord) is moſt high, & that there ſhall none euill approach neere vnto thee. Hee ſaith there ſhall no whip be felt in thy Tabernacle. Pſalme 90.

Now what thing is further from the high Maieſty and glory of Almighty God, then to be villanouſly whipped & ſcourged? This is ſurely a punniſhment rather for bondſlaues and Theeues; yea, it was accounted generally ſo vile and infamous, that in caſe the offender were a Cittizen of Rome, though his offence were neuer ſo haynous, hee was thereby quiet, and exempted from that moſt ſlauiſh and villanous kinde of punniſhment. All which notwithſtanding, behold heere, how the Lord Actes 22. 29.

of

of the Heauens, the Creator of the World, the glory of the Angels, the wiſedome power, & glory of the liuing God, vouchſafeth for our ſakes to bee puniſhed with whips & ſcourges. Certainely I doe beleeue, that al the orders of the Angels were wholy amazed and aſtoniſhed, whē they beheld this ſo ſtrange and wonderfull ſight, and that they adored and acknowledged the vnſpeakeable goodnes of Almighty God; which was very manifeſtly diſcouered vnto them in this act.

Wherefore, if they filled the Ayre with high laudes and prayſes, vppon the day of his Natiuity, when as yet they had ſeene him but onely in the ſwadling cloutes, and in the Manger where he was layde: what did they (trow ye) when they beheld him ſo villanouſly and moſt cruelly whipped and ſcourged?

Luke 2. 14.

Conſider now therefore (O my ſoule) vnto whom the buſines appertaineth much more then to the Angels; Conſider (I ſay) howe much more oughteſt thou to bee inwardly mooued in thy very heart, with this ſo wonderfull and moſt doleful ſight of

of thy ſweete Sauiour; and to render vnto him, much more hũble thanks and prayſes, for this his ſo paſsing great loue ſhewed hereby vnto thee. Goe nowe therefore, and enter with thy Spirite into Pilates Conſiſtory, and carry with thee ſtore of teares, which in that place ſhall bee very needfull to bewayle ſuch thinges as there thou ſhalt both heare and ſee. Conſider on the one ſide, with what rudeneſſe thoſe cruel and bloudy tormentors, doe ſtrippe our Sauiour of his garments; and ſee on the other ſide, with what humility he ſuffereth himſelfe to be ſtripped by them, neuer ſo much as once opening his mouth, or aunſwering one word, to ſo many deſpitefull ſcoffes and blaſphemous ſpeeches as they vttered there againſt him.

Conſider alſo what haſt they make to binde that holy bodie to a Piller, that being faſt bound, they might fetch their full ſtrokes more at pleaſure, and ſtrike him where and how they liſt. Conſider, how the Lord of Angels ſtandeth at the poſt alone, among ſo many cruell tormentors, hauing on his part neither friende-

nor acquaintance to defend him frō iniurie, no, not ſo much as eyes to take compaſsion vpon him.

The Lawe of Moiſes, commaunded that malefactors ſhould be beaten with whips, and that according to the quantity of their offences, ſo ſhould the number of their punniſhments be. Then (ô ioy of the Angels and glory of the Saintes) who hath thus disfigured thee? VVho hath thus defiled thee with ſo many bloody blowes, beeing the very glaſſe of innocency? Certaine it is, (O Lord) that they were not thy ſinnes, but mine, that haue thus euill intreated thee. It was loue & mercy that compaſſed thee about, & cauſed thee to take vppon thee this ſo heauy a burthen. Loue was the cauſe, why thou diddeſt beſtow vppon me all thy benefits, & mercy moued thee to take vpon thee all my miſeries.

Deut. 15.3.

Wherefore if loue and mercy cauſed thee to enter into thoſe ſo cruell and terrible conflicts, who can now ſtand in doubt of thy loue? If the greateſt teſtimony of loue be to ſuffer paines for the beloued, what elſe are each one of thy paines, but a ſeueral

uerall reſtimony of thy loue? What alſo are all thoſe wonders of thine, but (as it were) certainelie heauenly voyces, that doe all preach and proclaime vnto mee thy loue, requiring mee to loue thee againe. And if the teſtimonies be ſo many, as the ſtripes were that thou ſufferedſt for my ſake, who can then put any doubt in the proofe, being as it is, ſo plainelie auouched and prooued, by ſo many witneſſes? What meaneth then this incredulity of mine, that is not yet conuinced, with ſo manifolde and great arguments?

S. Iohn the Euangeliſt, wondered at the incredulity of the Iewes, for that our Sauiour wrought ſo many miracles among them, for confirmation of his doctrine, and they neuertheleſſe would not beleeue in him. O holy Euangeliſt, wonder no more at the incredulity of the Iewes, but rather at mine: forſomuch as to ſuffer paines, is no leſſe argument to cauſe mee to beleeue the loue of Chriſt, then is the working of myracles, to cauſe mee to beleeue in Chriſt.

If then it bee a great wonder, that after

after ſo many miracles wrought by our Sauiour Chriſt, his words are not yet beleeued, how much more wonderfull is it, that hauing ſuffered for our ſakes infinite ſtripes, we beleeue not yet that he loueth vs.

But what ſhall we ſay, if to all theſe ſtrokes and wounds which hee receiued for vs, wee adde moreouer all the other paines, and trauailes of his whole life, all which proceede of loue; what brought thee downe (O Lord) from heauen vnto the earth? But onely loue. What thing pulled thee out of thy Fathers boſome, and laide thee in the Virgins wombe? What cauſed thee to take that Garment of our fraile nature vpon thee, & to become partaker of our miſeries, but onely loue? What thing placed thee in a baſe Oxe ſtal, and ſwadled thee in a manger, & chaſed thee into ſtrange Countries, but onelie loue? Luke 2, 16.

What thing, ô ſweet Sauiour, moued thee to become man, & to carry the yoake of our mortality for the ſpace of ſo many yeares, but onelie loue? VVhat thing made thee to ſweate, to trauell, to watch, to continue.

tinue walking all the night, and to paſſe ouer both Sea and Land, ſeeking after loſt ſoules, but onely loue? What thing bound *Sampſons* handes and feete, ſhaued his hayre, ſpoyled him of all his force; & cauſed him to bee mocked and ſcorned of his enemies, but onely the loue of his wife Dalila? Iudg. 16. 19.

And what thing hath bound thee our true Sampſon, and ſpoyled thee of thy force and ſtrength, and giuen thee into thine enemies hands to bee ſo ſcoffed at, but onely the loue that thou beareſt to thy Church. Finally, what thing brought thee into that minde, that thou wouldeſt giue thy very life for vs? What thing (I ſay) could haue wrought ſuch a butchery of thee as this was, but onely loue? O paſsing great loue! O gracious loue! O loue, ſeemely for the great vnſpeakeable mercy, and infinite goodneſſe of him, who is infinite, good and louing, yea, wholy loue it ſelfe. Hauing therefore ſo great and ſo many teſtimonies of thy loue (O my ſweete Sauiour) as theſe be, how can I but beleeue that thou loueſt me, ſith it is moſt certaine that thou haſt

haſt not changed that moſt charitable louing heart, beeing now in heauen, which thou haddeſt when thou walkedſt here vpon the earth.

Thou art not like that Cup-bearer
Gene. 40. 23. of King Pharao, who when hee ſaw himſelfe in proſperity, forgot his poor friend that he had left in priſon. But rather the proſperitie and glorie that thou doſt now enioy in heauen, moueth thee to haue great pittie and compaſsion vpon the children whom thou haſt left heere in earth.

Now then, ſith it is certaine, that thou louedſt mee ſo much, (as I ſee very euidently thou dooſt) why doe not I loue thee againe? VVhy doe not I put my whole truſt & affiance in thee? Why do not I eſteeme my ſelfe very happy and rich, hauing euen Almighty God himſelfe, ſo conſtant and louing a friend vnto mee? It is vndoubtedly a great wonder, that any thing in this life, doth make me carefull & heauy, hauing on my ſide, ſo rich and ſo mighty a Lover; through whoſe hands all things that I enioy do paſſe.

Meditation for Thurſday Night.

¶ *This day thou haſt to meditate and conſider: how our Sauiour was crowned with Thornes: how Pilate ſayd of him to the people,* Ecce homo, *beholde the man: and how hee bare the Croſſe vpon his ſhoulders.*

The Text of the foure holy Euangeliſts.

WHen our Sauiour had been thus whipped & ſcourged, the Souldiours of the Preſident, tooke him into the Common Hall, and there gathered about him the whole band: and they ſtripped him, & put vpon him a purple robe, and platted a Crowne of Thornes, and put it on his head, and a Reed in his right hand: and they bowed their knees bhfore him, and mocked him ſaying: Haile O King of the Iewes. Math. 27. 27.

And they ſpet vppon him, and toole the Reede he held in his right hand, and ſmote

smote him on the head therewith. Then Pilate went forth againe, and said vnto them: Behold, I bring them forth vnto you, that ye may know that I finde no fault in him at all. Then came Iesus forth, wearing a crowne of thornes, and a purple garment. And Pilate saide vnto them: Behold the Man. Then when the high Priestes and Officers saw him, they cryed, saying; Crucifie him, Crucifie him. Pilate saide vnto them: Take yee him, and crucifie him, for I find no fault in him. The Iewes answered and said; Wee haue a law, and by our Law he ought to dye, because he made himselfe the sonne of God.

Iohn 16. 4.

Then when Pilate heard that word, he was the more afraide, and went againe into the Common Hall, and saide vnto Iesus: Whence art thou? But Iesus gaue him no answere. Then saide Pilate vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were giuen thee frō aboue. Therefore he that deliuered mee vnto thee, hath the greater sinne. From thenceforth Pilate sought to loose him.

But

But the Iewes cryed out, requiring to haue him crucified. And their cries preuailed; and Pilate determined to accompliſh their requeſt. And he let looſe vnto them, him, that for an inſurrection and murther was caſt into priſon, whom they deſired: and deliuered Ieſus vnto them, to doe with him what they would. And they tooke Ieſus and led him away. And he bare his Croſſe, and came into a place that was called Caluary. And there followed him a great multitude of people and of women, which bewailed and lamented him. But Ieſus turned backe vnto them, and ſaid: Daughters of Ieruſalem, weepe not for me, but weepe for your ſelues, and for your Children: For beholde, the daies will come, when men ſhall ſay: Bleſſed are the barren, and the wombs that neuer bare, and the paps that neuer gaue ſucke. Luke 23. 24. Iohn 19. 16. Luke 23. 28.

Then ſhall they beginne to ſay to the Mountaines, fall vpon vs: and to the Hilles, couer vs. For if they doe theſe things to the greene Tree, what ſhall be done to the dry?

Medi-

Meditations vpon these points of the Text.

Cant. 3, 11. *COme forth (O yee Daughters of Sion) and behold King Salomon, with the Crowne where-with his Mother crowned him, at the day of his espousals, and vpon the day of the ioyfulnes of his heart.*

O my soule, what dooſt thou? O my hart, what thinkeſt thou? O my tongue, howe is it that thou art become dumbe? VVhat heart is not broken? what hardnes is not mollified? What eyes can abſtaine from teares beholding ſuch a pittifull and dolefull ſight as this is?

O my ſweete Sauiour and Redeemer, when I open mine eyes, and do behold that doloreus ſhape which is heere ſet before me, how is it that my heart doth not cleaue and rend in ſunder for very anguiſh and greefe? I ſee the moſt tender head of my Lord and Sauiour pierced with ſharp thornes, at whoſe preſence the powers of heauen do tremble and quake.

I ſee

I ſee his Diuine face ſpet vppon and buffeted: I ſee the light of his countenaunce obſcured: I ſee his cleere eyes dimmed. How happeneth it (O Lorde) that the cruelty thou diddeſt ſuffer before, and the death that inſueth, and that quantity of blood that was ſo cruelly ſhed, did not ſuffice, but that the ſharp thornes alſo ſhould now perforce let out the bloode of thy head, which the whips and ſcourges before had paſſed ouer? If thou diddeſt receiue theſe reproaches and buffets to make ſatisfaction by them for ſuch blowes as my ſinnes haue layde vpon thee; if thy death alone, was ſufficient to redeeme vs, what needed ſo many kindes of moſt ſhamefull villanies and reproaches? To what end were all theſe new torments, contemptes, and mockeries of men?

Who euer heard or reade of ſuch a Crowne, or of ſuch manner of torments? Out of what heart came this new inuention into the World, that one puniſhment ſhould ſerue in ſuch wiſe, as both to torment a man, and withall, to diſhonour him? Were not thoſe cruell torments ſufficient,

that

that had beene vſed in all former ages, but that they muſt alſo inuent theſe new and ſtrange puniſhments? I ſee well (ô Lord) that theſe ſo manifolde iniuries were not neceſſarie for my redemption, for onely one droppe of thy moſt precious bloud, was ſufficient for the ſame. Howbeit, it was very conuenient that they ſhould be ſo many and ſo great, that thou mighteſt thereby declare vnto mee, the greatneſſe of thy loue; & by meanes of them, linke mee vnto thee (as it were) with chaines & fetters of perpetuall bond & duty: and confound the gay braueries and fond ſhewes of pride and vanities, and to teach me thereby to deſpiſe the pompe and glorie of the world.

Wherefore (ô my ſoule) that thou mayſt conceiue and haue ſome feeling of this ſo dolefull paſſage, ſet firſt before thine eyes, the former ſhape of this Lord, and withall, the excellency of his vertues; and then incontinently turne the eyes of thy mind, and behold him in ſuch pittiful ſort, as hee is heere repreſented vnto thee. Conſider therefore the greatnes of his former beauty, the mode-

ſty

ſty of his lookes, the ſweetnes of his word, his authority, his meekneſſe, his milde behauiour, and that goodly countenance of his, ſo full of grauity and reuerence.

Behold how humble hee was towardes his Diſciples, how faire ſpoken towardes his enemies, how ſtout towards the proude, how ſweete towards the meek; and how mercifull vnto all ſorts of perſons. Conſider how milde hee hath alwayes been in ſuffering, how wiſe in aunſwering, how pittifull in his iudgements, how mercifull in receiuing ſinners, and how free & bountifull in pardoning their offences.

When thou haſt thus beheld our Sauiour, and delighted thy ſelfe with beholding ſuch a perfect forme, turne the eyes of thy minde, and behold him in this pittifull plight, wherein hee is heere ſet out to the world, clad in ſcornefull wiſe with a purple Garment, holding a Reed in his hand, in ſtead of a Royall Scepter; Beholde him in all parts, both inwardly and outwardly; his heart pierced with ſorrowes; his body wounded; forſaken of his owne Diſciples; ſcorned

ned of the Souldiours: contemned of the high Prieſt; baſely reiected of the wicked King, accuſed vniuſtly, and condemned innocently.

And that it may be the more fruitfull vnto thee, by mooving thee vnto compaſsion: thinke vppon this, not as though it were paſt, but as a thing preſent, not as though it were another mans paine, but as though it were thine owne, imagining thy ſelfe to bee in the place of him that ſuffereth, and thinking with thy ſelfe what a terrible paine it would be vnto thee, if in ſo ſenſible and tender a part as the head is, men ſhould faſten a number of thornes, yea, and thoſe ſo ſharpe, that they ſhould pierce into thy skull. But what ſpeake I of many Thornes, whereas, were it but the pricke of a pin, thou couldſt very hardly abide the paine thereof. And therefore thou mayſt heereby coniecture, what moſt greeuous paines that moſt tender and delicate head of our ſweete Sauiour felt at that time, by the meanes of that great and ſtrange torment.

Wherefore (O brightneſſe of thy Fathers glory) who hath thus cruelly

ly dealt with thee? O vnſpotted Glaſſe of the Maieſty of Almighty God, who hath thus wholly disfigured thee? O Riuer that floweth out of the Paradice of delights, and with thy ſtreames refreſheſt the Citty of GOD, who hath troubled theſe ſo ſweete Waters? It is my ſinnes (O Lorde) that haue ſo troubled them, and mine iniquities haue made them ſo muddy.

Alaſſe poore wreth and miſerable Caitife that I am, woe is mee, howe haue my ſinnes beſpotted mine own ſoule, ſeeing the ſins of others, haue here ſo foulely beſpotted & troubled the cleare Fountaine of all beautie? My ſinnes (ô Lord) are the Thornes that pricke thee; My follyes are the Purple that ſcorne thee; my Hypocriſie and fained holines, are the ceremonies where-with they deſpiſe thee; my gay garments and vanities, are the Crowne where-with they crowne thee. So that I (ô Lord) am thy tormentor, and the very cauſe of thy paines and griefes.

The King Ezechias purified the Temple that had beene prophaned by wicked perſons, and commaun- 2. Cron. 29. 5.

ded, that all the filth that was therein, ſhould be caſt into the Riuer Cedron. I (ô Lorde) am this ſpirituall and liuely Temple, that is prophaned by the Deuils, and defiled with infinite ſinnes, and thou art the cleare Riuer of Cedron, that dooſt with thy running ſtreames ſuſtaine the beauty of Heauen.

In this Riuer (O Lorde) are all my ſins drowned: in this Riuer are my iniquities waſhed away. Inſomuch, that by the mercy of thy vnſpeakeable charity and humility, with which thou haſt humbled thy ſelfe to take vppon thee all my ſinnes, thou haſt not onely deliuered mee from them, but alſo made me partaker of thy graces, for in taking vppon thee my death, thou haſt giuen me thy life, in taking vpon thee my fleſh, thou haſt giuen mee thy ſpirite: and in taking vpon thee my ſinnes, thou haſt giuen me thy righteouſneſſe. So that (ô my moſt mercifull Redeemer) all my paines are my pleaſures; thy purple cloathed me; thy Crowne of diſhonour, honoureth mee; thy ſtrokes make me whole; thy ſorrowes comfort me.

Our Sauiours paines are our gaines.

The

The earneſt zeale thou haſt of my profite and furtherance, cauſeth thee to be content to holde this Reede in thy hand; and the compaſsion thou haſt of my loſſe and damnation, moueth thee to beare this dolorous Crowne of ignominy vpon thy head.

Of theſe words: Behold the man.

Sect. II.

AFter they had thus crowned & ſcourged our Sauior, the Iudge tooke him by the hand in ſuch euill plight as hee was, and leading him out into the ſight of the furious people, ſaid vnto them; *Behold the man*; which is as much as if hee had ſaide: If for enuy ye ſeeke his death, behold in what a dolefull caſe he is. A man vndoubtedly not to be enuyed but to be pitied. If you were afraide leaſt hee ſhould haue become King, behold him heere ſo disfigured, that ſcarcely hee ſeemeth to bee a man. Of a man in this wiſe ſo ſore whipped and ſcourged, what woulde

ye require more.

By this mayſt thou vnderſtand (O my ſoule) in what a lamentable caſe our Sauiour was at his going out of the iudgement Hall, ſeeing that euen the Iudge himſelfe beleeued, that the pittifull caſe wherein hee was, might haue ſufficed to mollify and breake the vnmercifull cruell hearts of his enemies; whereby thou mayſt well perceiue, what a dangerous and vnſeemly thing it is for a Chriſtian, not to haue compaſsion of the greeuous and moſt bitter paines and ſorrowes of our Sauiour, ſeeing they were ſo great, that they were able (as the Iudge was perſwaded) to mollify thoſe moſt ſauage, and cruell ſtonie harts of the Iewes.

Where loue is, there is alſo ſorrow: how can hee then ſay, that hee loueth our Sauiour Chriſt, that beholdeth him tormented in this moſt pittifull ſort, and hath no compaſsion of him.

And if it bee ſo wicked a thing not to haue compaſsion of our Sauiour Chriſt, what a haynous matter is it to encreaſe his paines, by adding thereunto ſorow vpon ſorrow. Surely,

ly, there could not bee any greater cruelty in all the World, then after the Iudge had shewed our Sauiour vnto them in such heauy plight, for his Enemies to aunswere with such cruell wordes; *Crucifie him, crucifie him.*

Nowe, if this was so great a cruelty in the Iewes, what a crueltie is it in a Christian, who in his deedes and words sayth euen as much as the Iewes did; for doth not S. Paule say, *He that sinneth, crucifieth the sonne of God againe.* Forsomuch as touching his part, hee dooth a thing whereby hee would binde him to dye againe, if his former death had not beene sufficient. How is it then (O Christian) that thou hast thy hart and hands ready bent, to crucifie thy Lord and Redeemer, so oftentimes with thy sinnes?

Hebrews 6. 6. All wicked Christians doe as it were crucify Christ againe by their euill liues.

Thou oughtest to consider, that like as the Iudge presented that pitifull forme to the Iewes, supposing that there was none other more effectuall meane, to with-draw them from theyr furie, then that dolefull sight; euen so the heauenly Father, presenteth that same dolefull sight

daily vnto all sinners, meaning thereby, that in very deede, there is none other more effectuall mean to withdraw them from their sinne, then to set before them this so pittifull a forme. Make account therefore that euen now the heauenly Father, layeth also the same pittifull forme of his most deere and onely begotten Son before thy face; and that he saith vnto thee; *Behold the Man*: as if hee should say, Behold this man, in what a dolorous case hee standeth, and remember withall, that he is God Almighty, and standeth in this most dolefull and lamentable plight, not for any other cause, but for the very sinnes of the world.

How abhominable a thing sinne is in the sight of God.

See into what plight God is brought by the sinnes of man: consider how necessary it was to satisfie for sinne; and consider also how abhominable a thing sinne is in the sight of GOD, seeing it so disfigured his owne onely Sonne to destroy it.

Consider moreouer, what a sore reuenge Almighty God will take of a sinner, for such sinnes as hee himselfe committeth, sith hee hath so sharpely punnished his owne most deere-

dearely beloued and innocent ſonne, for the ſins of others.

Laſt of all, conſider the rigour of the iuſtice of Almighty God, and the foule ſtaining malice of ſinne, which appeareth ſo dreadfully, euen in the face of Chriſt the Sonne of GOD. Now what thing could poſsibly bee done of greater efficacy, both to cauſe men to feare God, and alſo to abhorre ſinne?

It ſeemeth hereby, that Almighty GOD hath ſhewed himſelfe towards man, as a louiug mother is woont to doe towardes her wicked Daughter, that ſeeketh lewd meanes to play the Harlot. For when neither wordes nor puniſhment bee able to diſſwade nor conſtraine her from her wicked and diueliſh purpoſe, ſhee turneth her rage againſt her owne ſelfe, ſhe beateth her owne face, and teareth her Haire; and beeing thus disfigured, ſhe ſetteth hir ſelfe before her Daughter, that thereby ſhe may vnderſtand the greatneſſe of her offence, and at the leaſt, for very pitty and compaſsion of her Mother, ſhe may be mooued to leaue her wicked purpoſe.

Now it ſeemeth, that Almightie God hath vſed the like remedy here for the chaſtiſing of men, ſetting before them his owne diuine Image: to wit, the face of his owne moſt deerely beloued Sonne, ſo disfigured, to the end, that whereas they had beene ſo many times admoniſhed, and rebuked by the mouthes of his Prophets, and yet would not forſake their wickednesſe, they might at the leaſt be moued, for very compaſsion to forſake the ſame; beholding that diuine forme of our Sauiour Chriſt, in ſuch pittifull wiſe diſfigured for their ſinnes. So that before he laid his hands vpon men, but now, men lay their hands vpon him; which was the laſt refuge that was deuiſed by him to drawe men from ſinne. And therefore as it hath been at all times accounted a very great wickednesſe to offend Almightie God; ſo now after that hee hath taken ſuch a ſhape vpō him to deſtroy ſinne, it is not onely a great wickednes, but alſo a very great ingratitude and horrible cruelty, to offend him with any ſinne.

If thou wilt continue in the con-

cern-

templation of this point, (beſides that thou may learne heereby to auoyde and abhor ſinne,) thou mayſt alſo take great courage to put thy truſt in Almighty God, by conſidering this very dolefull forme of our Sauiour Chriſt; the which as it is of great force to mooue the heartes of men, ſo it hath no leſſe force, but rather much more to moue Almightie God.

And therefore thou muſt thinke, that in the ſame dolefull forme that hee was preſented before the furious people, the very ſame hee preſenteth nowe before the diuine eyes of his moſt pittifull, mercifull, and louing Father, ſo freſh, and in ſuch bleeding wiſe, as it was that very ſame day. Now what image & forme can there bee of greater efficacy to pacifie the eyes of the heauenly Father, then the pale and wanne countenaunce (ſo pittifully disfigured) of his onely begotten and well beloued Sonne. This is the Golden Propitiatorie; this is the Raine-bowe of diuers colours, placed among the Cloudes of Heauen, with the ſight whereof the Almighty and euer-liuing GOD is

Math. 3. 17.
Exod. 37. 6.
Geneſis 9. 13.

pacifi-

pacyfied. With this were his eyes fedde; with this was his iuſtice ſatisfied: heere was his honour reſtored.

Tell mee now (O thou weak and miſtruſtfull man) if the ſhape and forme of our Sauiour Chriſt, was ſuch at that time, that it was able (as the Iudge verily beleeued) to mittigate the cruell lookes of ſuch enemies, how much more able is it, to pacifie the eyes of thy moſt merciful heauenly Father? Eſpecially conſidering, that whatſoeuer our Sauiour there ſuffered, was for his honor, and vnder his obedience. Phil. 2. 8.

Compare then eyes with eies, and perſon with perſon, and thou ſhalt ſee howe much thou art more aſſured of the mercy of thy heauenly father, by preſenting vnto him the doleſull forme of our Sauior Chriſt; then Pilate was of the mercy of the Iewes, when he ſhewed our Sauiour (thus pittifully disfigured) vnto them. Wherefore, in al thy praiers & temptations, take this Lord for thy ſhield and buckler; Set him between thee and Almighty God, and preſenting him before his diuine Maieſty, ſay

vnto

vnto him, *Ecce homo*, behold the man. I haue heere (ô Almighty God) the man, whom thou haſt ſo many years ſought for, to be a Mediator betweene thee and ſinners. I haue here the man, whoſe righteouſneſſe is ſuch, that it anſwereth thy iuſtice in euery point. I haue here the man, who is ſo much puniſhed, as the wickedneſſe of our ſinnes required.

Wherefore (ô moſt mercifull and lyuing Lord) looke mercifully vpon vs, I humbly beſeech thee. And that thou mayſt the ſooner bee moued to pitty vs, fixe thine eyes vpon the merits of thy beloued Son Chriſt. And thou (ô our ſweet Sauiour redeemer) ceaſe not I beſeech thee, to preſent thy ſelfe before the eyes of thy heauenly Father for vs. And forſomuch as thy loue towardes vs was ſo great, that thou wouldeſt willingly offer vp thy body to the cruelty of the tormentors for our ſakes, vouchſafe (O Lord) to preſent it to thy heauenlie father with the ſame loue, beſeeching him, that it may pleaſe him for thy ſake, to pardon vs all our ſins, tranſgreſſions, and offences.

Of our Sauiours carrying the Crosse.

NOW when Pilate saw, that all those extream punishments that had beene so cruelly executed vpon that most innocent Lambe, were not able to asswage the furie of his Enemies, he entered foorthwith into the iudgement hall, and sate him downe in his tribunall sea, to giue finall sentence in that cause.

The Crosse was in the meane time prepared and made ready at the gate, and that dreadfull banner was hoysed vp on high in the ayre, which threatned the terror of a most cruell death to our Sauiour. Now when that sentence was giuen and published, although it was of it selfe both vniust and cruell, yet did his enemies adde another further cruelty vnto it, to wit, they layd vppon those tender shoulders, that were so pittifully rent and torne with whips and scourges, the heauy Tree of the Crosse. All which notwithstanding, our most mercifull Lord and louing Sauiour, refused not to carry that heauy burthen, (whereuppon were laid all our sinnes

ſinnes and iniquities,) but embraced the ſame with an vnſpeakeable great charity and obedience, for the very loue hee bare vnto vs. And ſo hee went on his way as another true Iſaac, with the Croſſe vppon his ſhoulders, to the place of his ſacrifice. Geneſis 22. 6.

This carriage was deuided betweene two; the Sonne carried the wood and the body that ſhould bee ſacryficed, and the Father carryed the Fire and the Knife, where-with the Sacrifice ſhould bee made. For truely it was the fire of loue which hee bare towardes mankinde, and ſharpe Knife of the deuine iuſtice, and put the Sonne of God vpon the Croſſe. Theſe two vertues contended together within the heauenlie Fathers breaſt, each one demanding his right.

Theſe two vertues, loue and iuſtice did put the ſon of god vpon the Croſſe.

Loue requeſted him to pardon mankinde, and Iuſtice required that ſinners might be puniſhed. Wherefore, to the ende that men might be pardoned, and ſin puniſhed, a meane was found, that an innocent (to wit, the ſonne of God) ſhould dye for all mankind.

This

This was the fire and Knife, that the Patriarke Abraham carried in his hands to ſacrifice his Son. For it was the loue of our ſaluation, & the zeale of iuſtice, that cauſed the heauenly Father to offer vppe his owne moſt dearely beloued Son to the Croſſe.

Meditation for Friday *Night.*

¶ *This day, thou haſt to meditate vpon thoſe ſeauen words, which our Sauiour ſpake, being crucified on the Croſſe.*

The Text of the foure holy Euangeliſts.

Matth. 27. 33. THey came (ſaith the holy Euangeliſt) to the place cald Golgotha, *that is to ſay, the place of dead mens ſkuls, and they gaue him Vineger to drinke mingled with gaule. And when hee had taſted thereof, hee would not drinke.*

And

And they crucified him, and with him two theeues, one at his right hand, and the other at his left: and ſo was the Scripture fulfilled, that ſaith: And he was reckoned among the wicked. And Eſay 53.
Pilate wrote alſo a title, & put it vpon the Croſſe. And it was written, Ieſus of Nazareth King of the Iewes, *This title many of the Iewes did read, for the place was neere to the Citty, and it was written in Hebrew, Greeke, and Latine. Then ſaid the High-prieſts of the Iewes to Pilate: write not the king of the Iewes, but that hee ſaide: I am King of the Iewes. Pilate aunſwered: What I haue written, that I haue written. Then the Souldiers, when they had crucified Ieſus, tooke his garments, and made foure parts, to euery Souldiour a part: and they tooke his Coate, which was without ſeame, wouen from the top throughout, therefore they ſaide one to another, let vs not deuide it but caſt lots for it, whoſe it ſhall be. This was done that the Scripture might bee fulfilled, that ſaith: They parted my garments among thē, & vpon my coat they* Pſalme 22.18.
caſt lots. So the Souldiours did theſe things indeed. And they that paſſed by, reuiled him, wagging their heads, and

ſaying,

saying: Fie on thee, thou that destroyest the Temple, and buildest it in three
Math. 27. 40. *dayes, saue thy selfe. If thou be the son of God, come downe from the Crosse. Likewise, the high Priestes mocking him, with the Scribes and Elders, and Pharisies, said: Hee saued others, but himselfe he cannot saue.*

If he be the King of Israell, let him now come downe from the Crosse, and wee will beleeue him. Hee trusteth in God, let him deliuer him now, if bee will haue him, for hee saide: I am the Sonne of God. The very same wordes also did the Thieues that were crucified with him, cast in his teeth: But Iesus sayde; Father pardon them, for they know not what they doe. And one of the malefactors that was crucified with him, blasphemed, saying; If thou bee
Luke 23. 39. *Christ, saue thy selfe and vs. But the other aunswered and rebuked him, saying; Neither dost thou feare God, being in the selfe same condemnation? We are iustly punished, for wee receiue according to our doings, but this man hath doone nothing amisse. And he said vnto Iesus, Lord remember me when thou commest into thy Kingdome. Then Iesus said vnto him; Verily I say vnto thee,*

This

This day ſhalt thou be with me in Paradiſe. There ſtood by the Croſſe of Ieſus, his mother, and his mothers ſiſters, Mary the wife of Cleophas, and Mary Magdalen. And when Ieſus ſawe his mother, and the Diſciple whom he loued ſtanding by, he ſaid vnto his Mother; Woman, behold thy Sonne. Then he ſaid to the Diſciple: Beholde thy Mother. And from that houre, the Diſciple took her for his Mother. About the ninth houre, Ieſus cryed with a loud voyce, ſaying: Eli, Eli, Lama ſabacthanie, that is, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood there, whē they heard it, ſaid; This man called Elias. Some other ſaid: Let vs ſee if Elias wil come and ſaue him. Afterwards, Ieſus knowing that al things were fulfilled, that the ſcripture might bee accompliſhed, ſayde, I am a thirſt. And there was ſet a Veſſel full of Vineger, and they filled a Spunge with vineger, and put it vpon an Iſope ſtalke, and put it to his mouth.

Iohn 19. 25.

Math. 27. 46.

Iohn 19. 28.

Now when Ieſus had receiued of the vineger, he ſaid: It is finiſhed. And he cryed againe with a loud voyce, and ſaide: Father, into thine hands I commend my ſpirit.

Luke 23. 46.

And

And from the sixt houre there was darknes ouer all the earth vntill the ninth houre: and the vale of the Temple was rent in two peeces, from the top to the bottome; the earth quaked; the stones were clouen; and the graues opened, and many bodies which slept arose; and there were many of his acquaintance and women, beholding him a far off, among whom was Mary Magdalen, and Mary the Mother of Iames the younger, and of Ioseph, and Salome who had followed him out of Galilee, ministring vnto him, with many other women, that came in his company to Ierusalem.

Meditations vpon these points of the Text.

WE are now come, (ô my soule) vnto the holy Mount Caluarie, and we be now arriued at the top of the mystery of our Redemption. O how wonderfull is his place? Verily this is the house of God, the gate of heauen, the land of Promise, and the place of euerlasting saluation.

Here

Heere is planted the Tree of life; heere is placed that myſticall ladder that Iacob ſaw, which ioyned Heauen with the earth; whereby the Angels do deſcend vnto men, and men doe aſcend vnto God. This (ô my ſoule) is a place of Prayer, and herein oughteſt thou to adore and bleſſe the Lord, and to giue moſt humble and harty thankes, for this his moſt high and excellent benefite, ſaying thus vnto him. Gen. 28. 12.

We worſhippe and adore thee (O Lord Ieſus Chriſt) and we bleſſe thy holy name, for ſo much as thou haſt redeemed the world. Thanks be vnto thee, ô moſt mercifull Sauior; that thou haſt thus loued vs, and waſhed away our ſinnes with thy moſt precious blood, and haſt offered thy ſelfe for vs vpon the Croſſe: to the ende, that with the ſweete ſauour of this moſt noble ſacrifice, enkindled with the fire of thy feruent loue, thou mightſt ſatisfie & appeaſe the wrath of Almighty God. Rom. 5. 6.

Bleſſed be thou therfore for euermore, which art the Sauiour of the World; the reconciler of mankind; the triumphant conqueſour of Hel; Oſea. 13. 14.

the

Mathew 4. 10. the vanquisher of the deuill; the author of life; the destroyer of death;
1. Cor. 15. 54. and Redeemer of them that were in darknesse, and in the shaddowe of death.

Esay 55. 1. *All you therefore that bee a thirst, come vnto the waters, & you that haue neither gold nor siluer, come and receiue al these precious treasures freely without paying any thing.* Yee that desire the water of life, this is that mysticall Rocke that Moises strooke with his
Exod. 17. 6. Rod in the Wildernesse; out of the which sprang water in great aboundaunce, to satisfie the thirst of his afflicted people. Ye that desire peace and amity with Almighty GOD, knowe yee that this is that Rocke, which the Patriarcke Iacob annoynted with
Gen. 35. 1. Oyle, and erected vp for a tytle of peace and amitie, betweene God and men. Yee that are desirous of Oyle to cure your wounds, this is that good Samaritane, that poureth in aboundance.

Ye that desire wine to refresh your fainting hearts, this is that cluster of
Numb. 13. 24. Grapes, that was brought out of the Land of Promise, into this vale of teares, which is now crushed and pressed

preſſed out for the purpoſe. Yee that deſire the oyle of Gods grace, know you alſo, that this is that precious veſſell of the widdow of Elizeus, full of oyle, where-with we muſt all pay our debts; and albeit the veſſell ſeemeth very little to ſerue ſo many, yet looke not to the quantity, but to the quality and vertue thereof; which is certainely ſo great, that ſo long as there be veſſels to fil, ſo long wil the vaine of this ſacred liquor run without ceaſing. If you require a ſufficient ſacrifice, hee is that true Iſaacke, willingly going to the place of ſacrifice, as is mentioned before, in the end of Thurſdaies Meditation. 2. Reg. 4. 6.

Meditations vpon the benefits of Chriſts paſſion.

Sect. II.

AWake I pray thee now (O my ſoule) & begine to contemplate vpon the benefit of the ſufferaunce of thy Sauiour, by the fruit whereof, the hurte of that poiſoned fruit is redreſſed, which the forbidden Tree cauſed vnto vs, through the offence of

of the first man Adam, as the Bridegroome hath signified to his Spouse in the Canticles, when hee sayde; *I haue rayſed thee vp my Spouſe, from vnder the Tree, becauſe vnder another Tree thy Mother was corrupted, when ſhe was deceiued by the auncient Serpent.*

Cant. 5. 8.

Conſider then, how when our Sauiour came to this place, his cruell enemies to make his death the more reproachfull, ſtirred him of all his apparrel, euen to the innermoſt Garment, which was wholely wouen throughout, without any ſeame. Behold now with what meekenes this innocent Lamb ſuffered himſelfe to bee diſrobed of his garmentes, without opening his mouth, or ſpeaking ſo much as one word againſt them that handled him with ſuch villany, but ſhewed himſelfe rather very willing and ready to bee ſpoyled of his garments, and to remaine naked to the ſhew of the World, to the intent that the nakedneſſe of ſuch as had (through ſinne) loſt the Garments of innocency & grace receiued, might be couered after a better ſort, then with the leaues of the Fig-

tree

tree. But on their part, (no doubt) an argument of vnmercifulnes, as it appeareth by the words of S. Luke the Euangelist, who sayeth: *They did vnto him whatsoeuer they would.* Luke 23. 15

Thou seest now (ô my soule) how heethat cloatheth the Heauens with cloudes, adorneth the fieldes with Flowers, and giueth rayment to euerie liuing creature, is heere by his cruell enemies, spoyled of his owne Garments. Whereby it appeareth, that albeit our Sauiour in the whole course of his life, gaue vnto vs many examples of bearing pouertie, yet at his death, hee gaue vs a most perfect platforme of this vertue; for so much as at that time, hee had not whereon to rest his head, nor wherewith to couer his bodie; giuing vs to vnderstand, that he had not taken any thing of this Worlde to cleaue vnto him, our sinnes onely excepted, which were the cause of his extremity.

And nowe (O my soule) learne I pray thee, to imitate thy Sauiour heerein, and despise all such transitorie vanities as this wicked worlde offereth vnto thee. Learne also O my

ſoule to be pittifull vnto the needie, ſeeing that my Sauiour was ſo merciſull, that hee had no pittie on himſelfe, that hee might haue compaſsion vpon thee. For what hart can be ſo mercileſſe, that it will not rende in
Luke 23, 45. ſunder with griefe, ſeeing that the verie ſtones of the Temple did riue in peeces, at the ſame time that our Sauiour ſuffered?

Methinketh I ſee that wound that the Souldiour made with his ſpeare, trickling downe with blood, and loe the earth is all dyed with that preci-
Geneſis 4, 10. ous blood, which cryeth better thinges then that of Abel; for his blood cryed out for vengeance againſt the murtherer, but this moſt precious blood of thine (O ſweete Ieſus) crаueth pardon for ſinnes.

Two Croſſes were prepared for thee (O ſweete Sauiour) one for thy body, and another for thy ſoule, the one of paſsion, the other of compaſsion. Aſſuredly the fire ſhall naturally waxe cold, and the water hoate, before I ſhal forget this vnſpeakable loue which thou ſheweſt vnto thy Spouſe thy Church.

Canticles 1, 6 Tell me, O thou faireſt among mé, where

where dooſt thou iudge? and where ſleepeſt thou at noon day, that I may find thee? Furthermore, ô my ſoule, learn to arme thy ſelfe with patience, and that by the example of thy Sauiour Chriſt, for thou art ſick of impatiency, and he is that fruitfull tree fit for thee to feede vpon, whoſe leaues are good for medicines. Ezech. 47.1,2

Sometimes I haue ſayde, and purpoſed with my ſelfe; I will neuer from hence foorth fall out, or be angry againe with any man: I wil ſurely keepe peace with all perſons; and therefore I thinke it good for me, to auoyde all company, thereby to eſchew all occaſions of trouble, contention and anger. But now (ô Lord) I vnderſtand my weakeneſſe in this point, for to flee from companie, is not a meane to ſubdue anger; but rather to hide and couer mine own imperfection. Rom. 12.2.

And therefore I will from hencefoorth carry euer with mee, a mind readye prepared to liue, not onelye with the good, but euen with the wicked alſo, and to keepe peace with ſuch chollericke, wayward, and froward perſonnes, as do euen abhorre

peace. Thus I purpose to doe from hence-foorth: graunt me thy grace therefore, ô Almighty God, that I may duely accomplish this intent. If other men shall take my Lands or goods away from me, grant me thy grace, ô Lord, that I bee not angrie nor greeued there with, seeing that thou art contented to part with thy very Garments for my sake. If they shall take my credit, honour, or estimation from mee: let not that cause me to breake peace with them; seeing I behold thee so despised, dishonoured, and contemned. If my friendes and acquaintance shall forsake me, let me not therfore be confounded, seeing thou art left alone, not onely of the world, but euen of
Math. 14. 50. thine owne Disciples; yea, and for a time of thy heauenly Father. And
Math. 27. 56. if it shall seeme to mee at any time, that I am forsaken of thee, yet let me not for all that loose my confidence & trust in thee; seeing thou didst not loose thine, but after thou hadst layde those words, *My God, my God, why*
Math. 27, 46. *hast thou forsaken mee?* Thou didst proceede to say, *Father into thyne hands I commend my spirit.*

Where-

Wherefore (ô my ſoule) thou haſt heere with whom thou mayeſt conuerſe and take comfort in thy long paines & troubles: for although the laſt patnes and torments of the body of our Sauiour Chriſt were ſhort, yet were the griefes & paines of his pitifull heart and ſoule very long, and of great continuance, conſidering that his whole life was ful of anguiſh and ſorrow for our ſinnes.

Meditation for Saturday *Night.*

¶ *This day thou haſt to meditate vpon the ſatisfaction of Chriſt, to God the father for our ſinnes.*

The Text of the foure holy Euangeliſts.

THen the Iewes (*becauſe it was the feaſt of Eaſter*) that the body ſhoulde not remayne vppon the Croſſe on the Sabbaoth day, (*for that day of the Sabbaoth was very ſolemne among*

them) beſought Pilat that their legges might be broken, and that they might be taken downe from the Croſſe. Then came the Soldiors, and brake the legges of the firſt, and of the other that was crucified with Ieſus.

But when they came to Ieſus, and ſawe that hee was already deade, they brake not his legges. But one of the Souldiours with a Speare, thruſt hym into the ſide, and forth-with there iſſued out blood and water. And hee that ſaw it, bare witneſſe, and his witneſſe is true.

And nowe when euening was come, Ioſeph of Arimathia, an honorable coun-
Marke 15.42. *ſeller, which alſo looked for the kingdom of God, came, and went in boldlie vnto Pilat, and asked the body of Ieſus. And Pilate meruailed if hee were alreadie deade, and called vnto him the Centurion, and asked of him whether he had bin any while dead. And when he knew the truth of the Centurion, he deliuered the body to Ioſeph.*

There came alſo with him, one called
Iohn 18, 39. *Nichodemus (who was woont to reſort to Ieſus by night) and he brought with him of Myrre and Aloes mingled together, about a hundred pound.*

Then

Then tooke they the bodye of Ieſus, and wrapped it in linnen cleaths, with thoſe ſweete Odours, according to the cuſtome which the Iewes obſerued in the buriall of the dead.

And in that place where Ieſus was crucified, there was a Garden, and in the Garden a new Sepulcher, wherein was neuer yet man laide. There they laid Ieſus, by reaſon of the Paſſouer of the Iewes, for that Sepulcher was neere at hand. And the Women alſo that followed after, which came with him from Galilee, beheld the Sepulcher, and how his body was laide. And they returned and prepared Odours and eyntments, & reſted the Sabaoth day, according to the commandement.

Meditations vpon theſe points of the Text.

THOV haſt hetherto (O my ſoule) celebrated the death and grieuous paynes of the eternall Sonne of GOD, it is now alſo time for thee to bethinke thy ſelfe of

that ineſtimable price of his death, that was ſo auaileable with his heauenly father, that hee did giue teſtimony himſelfe thereof, by ſending downe his holy ſpirit vpon him, and
Mathew 3, 17 by ſaying, *This is my welbeloued ſon, in whom I am wel pleaſed, &c.* So that the wrath of GOD is nowe pacified with the Saerifice of that true Noah: That ſweete Doue which departed
Geneſis 8, 11. out of the Ark, & is returned again, bringing with her the ſignes of mercy and clemency.

O my ſoule, thy Spouſe hath waſhed thee with his bloode, beeing
Cantieles 7 more cleere then the ſprings of Eſebon: reioyce therefore (ô my ſoule) and comfort thy ſelfe with this. *The Winter is nowe paſt, the ſhowers and tempeſtuous ſtormes ceaſed, the flowers do apeare in our Land. Riſe vp therefore my wel-beloued, my darling, and*
Cantic. 2, 11. *my Turtle-doue, that abideſt in the hole of the Rocke, & in the clifts of the Wall.* That is, in the ſtroakes and woundes of my bodie. The ende of his paynes, is the beginning of thy ioy; for me thinketh I ſee the bloud running out of his ſids, more freſhlie then thoſe Golden ſtreames which

raune

ranne out of the Garden of Eden, & watered the whole world.

O gate of Heauen! O window of Paradiſe! O place of refuge! O tower of ſtrength! O Sanctuarie of the iuſt! O neſt of cleane Doues! O floriſhing bedde of the Spouſe of Salomon! O good Lot, that forewarnedſt ſinfull Sodome euerie day! O true Noe, that haſt prepared an Ark for ſuch as deſire to bee ſaued: O fountaine of euerlaſting water, that mounteſt vp into life eternall: driue me daily ſtom ſinfull Sodo me, cauſe mee to come and ſleepe ſafelye in the Arke of thy ſacred boſome, and to drinke continually of this liquor of life. Canticles 3, 7 Geneſis 6, 18 Iohn 4, 14

Learne me that ſweete ſong of thy bleſſed Prophet; *This is my reſting place for euer and euer: heere will I dwel, for I haue a delight therin.* Thou madeſt the Virgine Mary to bee accounted bleſſed among VVomen. Thine enemies confeſſed thee bleſſed, becauſe thou cammeſt in the name of the Lord. Thou makeſt ſo many to depart in peace as ſee thee to bee theyr Sauiour. And I knowe thou haſt giuen the ſeconde death Pſalm 132, 34 Luke 1, 28 Luke 15, 38 Luke 2, 29

that ineſtimable price of his death, that was ſo auaileable with his heauenly father, that hee did giue teſtimony himſelfe thereof, by ſending downe his holy ſpirit vpon him, and
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Canticles 3, 7

Geneſis 6, 18

Iohn 4, 14

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Pſalm 132, 34

Luke 1, 28

Luke 15, 38

Luke 2, 29

Osea 13,14. such a foyle, that hee cannot returne vppon thee, for thou hast beene his death.

¶ *Of patience in affliction, after the example of our Saviour Christ.*

Sect. II.

O Heauenly father, sith of thy infinite goodnes and mercy, thou wouldest that thy blessed and welbeloued Sonne, should thus suffer for our sinnes, and take vpon him all our miseries; Why wilte thou that wee also our selues should now suffer likewise, seeing his death hath made full satisfaction vnto thee for vs?

Surely (O almighty God) I doubt not, but that thy will is that we shold suffer, not for the satisfaction of our sinnes, but because there is nothing in the World more acceptable vnto thee, then to suffer for the loue of thee? For among all thinges in heauen, thereis nothing more precious vnto thee, then the loue of our blessed Sauiour; and in earth, nothing more

more acceptable vnto thee then the afflicted loue of holy men.

Moreouer, there is no one thing in this Worlde, that maketh a more perfect ſhew before men that we are iuſt in the ſight of GOD, then when we are ready to ſuffer for gods cauſe, for as much as the triall of true loue, is to enter and endure combate for the beloued. And there is no proofe ſo void of all ſuſpition as this is; the which cannot bee made more euident, then it is ſet out in the example of our Sauiour Chriſt; who being the wel-beloued and onelie begotten Sonne of Almighty GOD himſelfe, yet did hee neuer make reſiſtaunce, according to his mightie power. Euen ſo ſhall wee neuer diſcouer our loue towardes him, fullye and perfectly, (be our other ſeruices we do vnto him neuer ſo manie and great) vntill we come to ſuffer for his ſake. *For tribulation* (as Saint Paule ſaith) *is the occaſion and matter of patience*; and patience is the trial of vertue; and this proofe giueth a hope of glory. Rom. 5, 3. Eccleſ. 16, 26

Almightie GOD in all the workes of Nature, hath not made any one thing

thing that ſhould be idle or in vaine, much leſſe would hee, that in the workes of grace, his guiſts ſhould be idle or in vaine, and therefore he deuideth to euery one of his elect, the burthen and charge which hee muſt beare, according to the Tallent of grace which hee hath receyued. So that heere in thys ſhort tranſitorie life, it is not to be eſteemed for an argument of the greater loue of god towardes vs, if he giueth vs pleaſure and eaſe, but rather if hee giueth vs tribulation and aduerſity. Therefore ſayeth the Prophet: *Thou feedeſt thy people with bread of teares, & giueſt them plenty of teares to drinke.* When Moyſes made that peace and concord betweene Almightie God and his people, the text ſaith, that he dipped an Iſop ſtalke in bloud, & therewith beſprinckled the people: & this being doone, the reſt of that bloode which remained, he ſprinckled vpon the Altar.

Pſalme 80, 5.

Exodus 24.

Heereby let all thoſe that determine to bee the friends of Almighty GOD, vnderſtand, that theyr loue with him, muſt bee celebrated with the blood, not of Chriſt onely, but

cuen

euen of themſelues alſo, if the matter ſo require, to wit, by patient ſuffering of aduerſity vnto the death. For *whoſoeuer will liue godly in Chriſt Ieſus, muſt ſuffer affliction.* 2. Tim. 3. 12

Our Sauiour Chriſt, in that ſame night that hee ſupped with his Diſciples, was not content to drinke alone, but gaue the cuppe likewiſe to them, giuing all men to vnderſtand, that they muſt bee partakers of his Croſſe, that intend to enter into his glory.

Let all godly Chriſtians therefore that ſuffer trouble and affliction, bee of good cõfort, aſſuring themſelues that the more troubles, afflictions, impriſonments & perſecutions, they ſuffer, the more like they are vnto our Sauiour Chriſt. Be of good comfort all ye Chriſtians that are in troubled, for you are not therefore the more forſaken of God, but rather (if you haue patience in your troubles) you are certainely the more in his grace and fauour, and more ſingularly and deerely beloued of him. Be of good comfort (I ſay) & feare not, all ye Chriſtians that are in trouble and affliction: for there is no ſacrifice

crifice more acceptable vnto Almighty God, then a troubled and afflicted hart, neither is there any ſigne more certaine of his loue and friendſhip, then patience in tribulation and affliction.

Remember how Sa. Paule encourageth his Scholler Timothy, not to ſhrink for feare of affliction, but patiently to attend the iſſue, vſing vnto him theſe words: Thou therfore my ſonne (ſayth he) ſuffer affliction as a good ſouldiour of Ieſus Chriſt. No man that warreth, entangleth himſelfe with the affaires of this life, becauſe he would pleaſe him that hath choſen him to be a ſouldiour. And if a man alſo ſtriue for a maiſtery, he is not crowned, except hee ſtriue as he ought to do.

2. Tim. 2, 3, 4.

The ſame Apoſtle likewiſe, in his Epiſtle to the Hebrewes, vſeth theſe words; Conſider therefore (ſaith he) that Chriſt endured ſuch ſpeaking againſt of ſinners, leaſt you ſhould be wearie and faint in your mindes. For ye haue not yet reſiſted vnto bloud, in ſtriuing againſt ſin, but haue forgotten that exhortation, which ſpeaketh vnto you as vnto children. My

Hebr, 12, 3, 4

ſonne

ſon, deſpiſe not thou the chaſtning of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth him he correcteth, & he ſcourgeth euery ſon that he receiueth. So that as no man that loueth Chriſt, is without his part in his Cup, ſo it behooueth ſuch perſons, to prepare themſelues thereunto.

And let no man be diſcomforted, and ſay, that he eyther ſuffereth for his ſinnes, or without ſinne; for howſoeuer thou ſuffer as a Chriſtian, thou ſuffereſt with Chriſt in effect; for if thou ſuffer for thy ſinnes (and do hartily repent them) thou ſuffereſt with the good Theefe; or if thou ſuffer without offence, thou oughteſt to take the more comfort thereof, becauſe this is to ſuffer with our Sauior Chriſt himſelfe.

Medi-

Meditation for Sonday Night.

¶ *This day thou haſt to meditate vpõ the reſurrection of our Sauiour Chriſt.*

The Text of the foure holie Euangeliſtes.

Iohn 2, 1, 2, 2, 4. NOw the firſt day of the week, very early in the morning, while it was yet dark, came Mary Magdalen vnto the Sepulchre, and ſaw the ſtone remoued from the tombe, & perceiued that the body was not there. The which whẽ ſhe foũd not, ſhe ſtood without the Sepulchre, in the Garden, weeping. And as ſhee wept, ſhe bowed her ſelfe down into the Sepulcher, and ſawe two Angels in white, ſitting, the one at the head, & the ether at the feete of the place, where the body of Ieſus was laid. And they ſaid vnte her, woman, why weepeſt thou? Shee aunſwered: They haue taken away my Lorde out of the Tombe

Tombe, & I know not where they haue laid him. When she had thus saide, she turned her selfe backe, and sawe Iesus standing, and knew not that it was Iesus. Iesus saide vnto her: woman, why weepest thou? Who seekest thou? Shee supposing hee had beene the Gardiner of that Garden, saide vnto him: Syr, if thou hast taken him away, tel me wher thou hast laid him, and I will take him awy. Then said Iesus vnto her, Mary. And shee sayde vnto him, Master. Iesus sayd vnto her, Touch me not, but go & tel my brethren, that I ascend to my Father, & your father, to my God, and your God. Mary Magdalen came forthwith away, and told these things vnto his Disciples, saying: I haue seen the Lord, & he told me these and these things, that I should tel them vnto you. The same day late in the euening, when the doores were shut, where the Disciplei were assembled for feare of the Iewes, Iesus came and stoode in the middest of them, and sayd vnto them. Peace be with you. And when hee had so said, he shewed vnto them his handes and his side. Then were the Disciples gladde when they had seene the Lorde. Then saide Iesus vnto them. Peace bee

with

with you. As my father sent me, so send I you. And when he had so sayde, he breathed vpon them, and said: Receiue the holy Ghost. Whose sinnes soeuer ye shall forgiue, they bee forgiuen vnto them, and whose sinnes soeuer yee shall retaine, they are retained.

At that time, Thomas one of the twelue, who was also called Didymus, was not with the Disciples, when Iesus came. The other disciples therefore whē he came, said vnto him: We haue seene the Lord. But he said vnto them. Except I see in his handes the print of the Nailes, vnd put my finger into the holes of them, and put my hand inio his side, I wil not beleeue it.

And eight daies after, his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shut, and stoode in the midst, and saide, Peace bee vnto you. And after he sayd vnto Thomas. Put thy finger heere, and see my hands, and puc forth thine hand, & put it into my side, and be not faithlesse, but faithful.

Then Thomas aunswered, and sayd vnto him, Thou art my Lorde and my GOD. And Iesus sayde vnto him, Thomas, because thou hast seene, thou belie-

beleeueſt. Bleſſed are they that haue not ſeene, and haue beleeued. And manie other ſignes did Ieſus worke alſo in the preſence of his Diſciples, which are not written in this booke.

But theſe things are written, that ye might beleeue, that Ieſus is Chriſt the Sonne of God, and that in beleeuing, ye might haue life through his name.

Meditations vpon theſe points of the Text.

OMy Sauiour, what meaneſt thou, that thou giueſt not part of thy glorie vnto thy moſt holy bodye, that lyeth wayting for thee in the Sepulchre? Thou knoweſt well (O Lorde) that the Law which was made concerning the diuiſion of ſpoyles, ſayeth, that there ſhould be giuen as great a portion to him, that remained in the Tentes, as to him that entered into the battayle, thy holye bodie hath remained, wayting for thee in the Sepulcher, whileſt thy moſt ſacred ſoule triumph- 2. Sam. 30. 24

triumphed, make therefore an equal diuision of thy glory to thy bodye, forsomuch as thou hast now obtayned the victory.

Genesis 41, 40 This is that holy Patriarke Ioseph, who is now deliuered out of prison, and placed next the King himselfe.

Exodus 2. 3 This is that holye Moses, who was taken out of the Waters, and out of the poore rush-basket, and is nowe come to destroy all the power of King Pharaoh.

This is that innocent Mardocheus, who after he had put off his sackcloth and ashes, and was appattrelled with Royall garments, ouer-came his enemie Death, and put him to his

Hester 6, 10.

Daniel 14, 43 owne Crosse. This is that holy Daniell, who is now come forth of the Lyons denne, and hath not receyued any damage of the furious, hungrie and rauenous beasts. This is holye

Ionas 1, 7. Ionas, that was alotted to die, to deliuer his company from death, who enteting into the belly of that great Beast, is the thitd day cast vp againe vpon the Coast.

Who is this, that being betweene the hungry iawes of the deuouring Beast, could not bee eaten of her?

Who

Who is this, that was ſwallowed downe into the bottome of the waters, and enioyed neuertheleſſe the ayre of life? Who is this, that beeing ſunke downe into the depth of perdition. cauſed euen death it ſelfe to ſerue him? This is our glorious Sauiour, who was ſnatched away by that cruell Beaſt which is neuer ſatisfied; (to wit, by Death) which after ſhee had him in her mouth and perceiued the excellency of the pray, trembled and quaked for feare, and could not hold it. For although the earth ſwallowed him after hee was deade, yet finding him free from all fault, ſhee was not able to detayne him in her houſe. For it is not the paine that maketh a man guiltie, but the cauſe, which could not be found in him.

Moſt truly ſaide that holy prophet concerning thee(ô my Sauior) *Thou wilt not leaue my ſoule in graue, neyther wilt thou ſuffer thine holie one to ſe corruption.* When Iacob had ſorrowed much for his Sonne Ioſeph, thinking that hee had beene deade; and tydinges were brought him that he was not onely aliue, but Pſalme 16, 10

as

as a ſecond King in Pharaohs Com-
mon weale; the Text ſaith, that hee
brake out into a ſuddaine ioy; and
ſaide; It is enough for me, if my ſon
Gen. 45, 25. Ioſeph be yet aliue, I will go and ſee
him before I dy. Euen ſo it is enough
for a faithfull Chriſtian, to heare that
Chriſt was dead for our ſinnes, and
that he roſe againe for our iuſtifica-
1. Theſſ. 4, 14 tion. For if ye beleeue that Ieſus hath
dyed and is riſen againe, euen ſo thē
that ſleepe with Ieſus, wil God bring
with him. The widdow of *Naim* was
glad when our Sauiour reuiued her
dead ſon, Martha and her Siſter Ma-
ry were comforted with the Reſur-
rection of theyr Brother Lazarus.
How much more ought wee to re-
ioice in the reſurrection of our ſweet
Sauior, by whom we truſt to liue for
euer in the life to come? For, with
this Doctrine doth the Apoſtle com-
Coloſ. 3, 3. fort the Coloſsians: Your life (ſayth
he) is hidden with Chriſt in God, &
when Chriſt which is your life ſhall
apeare, then ſhal you alſo appear with
him in glory. In this then wee haue
fruite; that by the riſing agayne of
Chriſt, the faithfull are aſſured of a
ioyfull reſurrection, vnto an endleſſe
life.

lyſe. For which the Apoſtle ſayeth, Chriſt is riſen from the deade, and is become the firſt fruites of them that ſleep. For euen as a man being layd downe to reſt, in riſing, the head lifteth vp it ſelfe firſt, and ſo the whole body in order; Euen ſo, Chriſt our head being riſen before hand, it cannot be but that we that be his members muſt follow. For if we be dead with Chriſt, we beleeue that we ſhall likewiſe liue with him. And our Sauiour himſelfe, vſeth a moſt playne ſpeech, in the Goſpell written by Sa. Iohn; This is the wil of him that ſent me, that of that which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp at the laſt day. And though it be laſt, yet it is not the leaſt commoditie that we reape by Chriſtes reſurrection; that he did not onely afterward aſcend vppe into heauen, but hath alſo taken with him our fleſh. Thereby aſſuring vs, that hee intendeth not onely to preſent vs before God his father, but alſo to prouide vs an abiding place there, where there are ſo many manſions.

1. Cor. 15. 20

Romans 6. 8.

Iohn 6, 39.

Acts 1, 9.

Iohn 14, 2.

The end of the ſeauen Euening Meditations.

AN Excellent Treatise of Consideration and Prayer.

Written by the same Author, F. LEVVES *de* GRANADA, *in Portugall: and annexed to his booke of* MEDITATIONS.

AT LONDON,
Printed by *W. I.* for *Edward White*, and are to be sold at the little North doore of Paules Church, at the signe of the Gunne.
1611.

To the Worſhipfull

and his euer approoued Fatherly good friende, Mayſter *Iohn Baniſter*, Chirurgion, and licentiate in Phyſicke, health, and happineſſe.

FAther, receyue at your ſons hand, this excellent Treatiſe, the true Teſtimonie of my vnfained affection: & ſome dutifull remembraunce for ſo many fauours I haue receiued from you.

To your learned Iudgement I commend the goodneſſe of the worke: which as heeretofore it hath beene of meſt ſinguler regarde among the beſt, ſo can it not endure any reproch now that may come from the woorſt. So praying for the long life of my louing good Father: humblie I take my leaue.

THe Phiſicke Art
For ſick and ſore doth teach
A Soueraigne ſalue
to eaſe thy griping griefe.
But onely they
who ſacred Scripture preach,
Haue wherewithall
to worke thy ſoules reliefe.

Ply therefore them
that Phiſicke do profeſſe,
The way to eaſe
thy bodies ſore and ſmart:
But the defaults
of ſoule for to redreſſe,
Lay vp this little
volume in thy hart.

¶ Of the great profite and neceſsity of *Conſideration.*

CHAP. I.

FOrſomuch, as in the exeteiſe of Conſideration, it cannot bee, but that ſome labour) & paines muſt needes bee taken as well by reaſon of the employing and occupying of the time, whych it requireth of vs euery day ; aa alſo in reguard of the quieting, and cloſe recollecting of the heart, (which is a thing verye requiſite for the ſame.) I thinke it therefore verie neceſſary before all other things, to declare here, what great fruites and commodities doo enſue of this exereiſe, to the intent that the heart of man, whych without great promiſes and allure-

ments is not mooued to take great paynes, may by this meane bee the more mooued and prouoked, to the loue of this holye exercise, and to bestow greater paines and labor therein.

Now, the greatest commendation wee can giue to this Vertue, is thys, that it is a great helper and furtherer of all other Vertues. I meane not in supplying the proper Office of them, but in helping them in their exercise. Insomuch, that like as deuotion Is a generall stirrer and prouoker vnto all Vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it be hearde with such attention and Deuotion as it ought to be,) is also an exercise that mooueth vs, not to any one Vertue alone, but to all Vertues, (forsomuch as each good instruction is directed vnto this end;) euen so likewise is Consideration a great helpe and furtherance, not onely to any one Vertue alone, but vnto all kinde of Vertues. For there is no more difference betweene a Sermon and Consideration, than is betweene the reading of a lesson, and the Repetition of the same reading,

or

or between the meat that is ſet before vs in a diſh, and the ſame meate when it is digeſted & concocted in the ſtomacke.

Now this is one of the greateſt and moſt aſſured prayſes we can gyue to this vertue. For by this meanes it putteth not away the labours of other vertues, but rather maketh prouiſion how to help and further them in their labours, yea, and ſtirreth and prouoketh them therunto. This is the thing which by the grace of God we intend now to proue very manifeſtly in thys place.

Of thoſe vertues that are common, both to a Chriſtian & an Infidel: and what vertues are peculiar and proper to a Chriſtian onely.

FOR the better vnderſtanding whereof, it is to be knowne, that among vertues ſome bee common both to the Chriſtians and to the Pagan Phyloſophers; (as thoſe four that be called Cardinall Vertues,) to wit, Prudence, Iuſtice, Fortitude, and Temperance. Of which Vertues the Phyloſophers vnderſtood, and wrote Cardinall Vertues.

very much) Other vertues there bee that are propper and peculiar vnto a Christian only, in that hee is a Christian ; whereof the Pagan Phylosophers neither knewe nor wrote any thing at all ; or if they did, it was surely very litle. These are principaly those three most noble vertues, called Theologicall vertues, to wit ; Faith, hope, and charity. Which haue for their obiect almighty God himselfe, and their proper office is, to dispose and direct a man towards him. These Theologicall Vertues haue the Empyre and Soueraignty ouer all other inferiour Vertues, and therefore they moue & prouoke them to do their operations, whensoeuer the same is expedient for their seruice.

Theologicall Vertues.

After these, there followe other very principall and excellent Vertues, (which bee very neere of affinity vnto them,) As the Vertue, called Religion; whose obiect is the seruice & honour of God. The Vertue, called Deuotion, which is the act and exercise of the same religion, and the Office of it is, to make vs verie prompt and readye, to doe all such thinges as appertaineth vnto his seruice. The

Religion.

Deuotion.

Feare

Feare of God, which refraineth and brideleth vs from ſinne. Humilitie, which is alſo after a ſort (as a learned Father affirmeth) the root and foundation of all Vertues. And Repentance, which is the gate of our ſaluation; where-vnto appertaineth, the ſorrow & griefe for our life paſt, and withall, a firme purpoſe and determination, for to amend out life in time to come. Humilitie. Repentance.

Of all theſe vertues the Pagan Philoſophers vnderſtoode very little, or nothing at all; Notwithſtanding that theſe be the eſpeciall vertues that haue the Soueraignty and principallitye ouer all others, yea, they be the rooter and fountaines of all our weale. Firſt, becauſe (for the moſt part) they bee ſpirituall Vertues, that haue the accompliſhment of their perfection in the inwarde part of our ſoule (where all the beauty of the daughter of the King ſtandeth:) and ſecondly, becauſe all theſe Vertues (fayth excepted) be affectiue vertues, and conſequently, they be vnto vs great motions and procurations to doe good workes. Wherein the prouidence of the grace of God wonderfully apea- Pſalme 45, 14

reth. For like as nature hath prouided for vs naturall affections and deſires, that ſhould bee (as it were) certayne ſpurs, to prouoke vs to doo all ſuch things as are requiſite for our naturall life: euen ſo likewiſe hath the grace of God prouided for vs other ſupernaturall affections, that might be alſo ſpurs and prouocations vnto vs, to do all ſuch things as are behooueſull for our ſpirituall life. And ſuch bee theſe Vertues before mentioned; (to wit,) Loue, Sorrow, Feare, and Hope, with the reſt, without the which Vertues, the ſpirituall life were like to a Barge without Oares, or like a Ship without ſail s. For ſo much, as without theſe Vertues, we ſhould not haue any thing to moue and prouoke vs to do good workes.

For (conſidering that the waye of Vertue is ſo ſharpe and full of difficultie) what ſhould become of vs, if we had not theſe ſpurres and prouocations of Loue, of Feare, and of Hope, to ſpurre and prick vs forwards to labour and trauayle in the ſame? For this cauſe therefore are theſe vertues ſo much commended. For, beſides that they are ſuch principall

Ver-

vertues, as we haue alreadie declared: they be alſo very great prouocations and motions, to moue vs to do good workes.

This foundation being now layde, I ſay, that the greateſt prayſe wee giue to the vertue of Conſideration is, that the ſame is a great Miniſter and helper vnto all theſe vertues, as well of the one ſort, as of the other; according as wee will now declare. Where alſo it ſhall appeare, that the commendation we giue to this Vertue, is not ſo much in reſpect of the Vertue it ſelfe, as for the ſeruice and commodity it bringeth to other Vertues.

How Conſideration helpeth Fayth.

Sect. I.

NOW therefore to take our firſt beginning of Fayth, it is manifeſt, that fayth is the firſt beginning and foundation of all the Chriſtian life. For Fayth maketh vs to beleeue, that Almighty GOD is our Creatour, our Gouernour, and Re- Hebr. 11,6.

Redeemer, our Sanctifier, our Iustifier, our Glorifier; to be short, our beginning, and our last end.

Faith is that which teacheth vs, that there is another life after this, and that there shalbe also a general iudgement of all our workes, and that wee shall receiue either euerlasting glorye, for the good, or else euerlasting paine for the euill. And it is cleare, that the fayth and beleefe men haue in these thinges, brideleth their hearts, and causeth them to stand in awe, and to liue in the feare of God. For if Fayth were not amongst vs, as a meane to bridle and direct vs heerein, what (trow ye) woulde become of the life of man? And therefore the Prophet
Romans 1,17 sayd; *that the iust man liueth by faith*; because Fayth (by meanes of the representation and Consideration of those thinges that it teacheth vs) prouoketh vs to refraine from sinne and wickednesse, and to follow vertue and goodnesse. And this is the
Ephes 6, 16. cause why the Apostle willeth vs to take Fayth as a shield, against all the firie darts of the enemy. For certainly there is no better shielde agaynst the Darts of sinne, then to call those things

thinges to minde, that faith hath reuealed vnto vs againſt the ſame.

Wherefore, that this Fayth may worke this effect in vs, it is verie requiſite, that wee do ſometimes ponder and conſider in our mindes with good attention and deuotion, ſuch thinges as our fayth teacheth vs. For if we doe not ſo, it ſeemeth, that our Fayth ſhall bee vnto vs, as it were a Letter cloſed vp and ſealed, in which although there come notable important Newes of very great ſorrowe or ioy: yet it mooueth vs not at all, neither to the one, nor to the other, no more then if we had receiued no Letter at all. And the reaſon is, becauſe wee haue not opened the Letter, nor conſidered what thinges are contained in it.

Vnleſſe we meditate vpon the miſteries of our faith, our faith is as it were a letter cloſed vp and ſealed.

Nowe, what thing could be ſayde more aptly, or more to the purpoſe, touching the fayth of the wicked and diſſolute Chriſtians? For ſurely there cannot be thinges of greater terrour and ioy, then thoſe are, whych our fayth declareth vnto vs. But the wicked Chriſtians, becauſe they doo neuer open thys Letter, to ſee what thinges bee contained in it, (I meane heerby

thereby, becauſe they do neuer think and meditate vppon theſe myſteries of our Chriſtian fayth, or if they thinke vppon them, they paſſe them ouer verye lightly, and in great haſt) they cauſe not in them this manner of motion and alteration, to wit, of ioy or of feare.

Wherefore it behoooueth vs ſometimes to open this letter of our fayth, I meane the miſteries thereof, and to reade the ſame verie leyſurely; and to conſider with good attention, what thinges are taught vs in the ſame; the which is done by meanes of the exerciſe of Conſideration. For, it is Conſideration that openeth that which is locked, and vnfoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwiſe darke and obſcure. And ſo by illuminating our vnderſtanding with the greatneſſe of the myſteries of our Fayth, it inclineth our Will, (ſo farre forth as appertaineth to the Office of conſideration) to confirme our life to the ſame.

This Office of Conſideration, Almighty God figured verie notably in the Law, when among the condi-

ons

ons that were required in the cleane Beaſt, hee aſsigned this for one, that the Beaſt ſhould chew the cudde, to wit, the meat that it had eaten before. Now it is certaine, that it was little to the purpoſe, whether the beaſt were cleane or vncleane, and ſurely almighty GOD made very little account of that; but his meaning was, for to repreſent vnto vs in that cleane beaſte, the condition, office, and exerciſe of thoſe beaſts, that be ſpiritually cleane to wit, of the iuſt and righteous perſons, that are not contentonely to eat ſuch thinges as appertaineth vnto Almighty GOD, in beleeuing them by Faith, but after they haue eaten them, they doe alſo chewe them by meanes of Conſideration, in ſearching and pondering the miſteries which they beleeue. Leuit. 11, 3. Deut. 14, 4.

And after they haue vnderſtood the meaning & excellency of them, they diſtribute and diuide this meate vnto all the ſpirituall members of the ſoul, for the ſuſtentation and repayring of the ſame.

Inſomuch, that if wee marke this matter well, we ſhall finde that it fareth in this caſe, as in the ſeede of a tree,

tree, which although it doe vertuallie containe within it the ſubſtance of the Tree, yet hath it neede of the Vertue and influence of heauen, and of the benefit and moyſture of the earth, to cauſe the Vertue that is encloſed in the ſeed, to come forth to light, and to grow vp by little and little, and waxe a Tree.

Euen ſo, in like manner wee ſay, that although Faith be the firſt ſeede, and Originall of all our weale, yet muſt it needs be holpen with this benefit of conſideratiõ, that by the ſame and by meanes of Charity, the greene and fruitfull tree of life (which is vertually contained therein) may growe and come to light.

How Conſideration helpeth hope.

Sect. II.

CONſideration helpeth alſo no leſſe the Vertue of hope. This Hope is an affection of our Will, that hath his motiue and roote in the vnderſtanding. As the Apoſtle S. Paule

Saint Paule in his Epistle to the Romaines, doth signifye plainly vnto vs, saying; *All things that are written, are written for our Learning: that we thorough patience and consolation, which the Scripture teacheth vnto vt, might haue hope & affiance in almighty God.* Romains 15,4

For, vndoubtedly the holy Scripture is the Fountaine, from whence the iust man dooth gather the VVater of comfort, where with hee strengtheneth himselfe to put his hope & trust in God. For first of all he seeth, in the holy Scriptures, the greatnesse of the workes and merrites of our Saviour Iesus Christ, which are the principall stay and foundation of our Hope. There hee seeth likewise in a thousand places, the greatnesse of the Goodnesse, Sweetenesse, and Maiesty of Almighty GOD, liuely expressed and set out to the eye; and withall, the mercifull louing prouidence, hee hath ouer them that bee his; the gentleneſſe and benignitie wherewith hee receiueth them that come vnto him, and the faithfull promises, and pledges that he hath gyuen vnto them, whereby they are very well assured that he will neuer forsake them

The holy scripture is the fountaine of comfort.

The works & merits of our Sauior Christ, are the principall stay and foundation of our hope in God.

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that repoſe their hope & truſt in him There hee ſeeth, that there is no one thing more often repeated in the Pſalmes, more commonly promiſed in the Prophets, more euidently declared in the hiſtories from the beginning of the worlde, then the louing fauours, graces, and benefites, that the Lorde continually beſtoweth vppon ſuch as be his ſeruauntes, and howe hee hath moſt mercifully holpen and defended them in all their calamities and diſtreſſes. How he helped Abraham in al his iourneyes, Iacob in his dauugers, Ioſeph in his banniſhment: Dauid in his perſecutions: Iob in his aduerſities; Tobias in his blindneſſe; Iudith in her enterpriſe, Heſter in her petition; the Noble Machabees in theyr battels and triumphs; and to be ſhort as many as with humble and religious heartes committed themſelues vnto him.

Theſe and ſuch other like examples doo ſtrengthen and encourage our harts in labours and aduerſities, and cauſe it to hope and truſt aſſuredly in God. Now what doth Conſideration worke in all this? Forſooth it taketh this medicine into her hands, and applieth

plyeth it to the weak and diſeaſed mẽber that hath neede of it, I meane heereby, that Conſideration bringeth all theſe thinges into our remembe-rance, and repreſenteth them to our heart; it ſearcheth and weigheth the greatneſſe of theſe louing pledges & mercies of almighty God, and with them animateth and encourageth the afflicted perſon, that hee bee not diſmayed, but rather fortifieth him with a ſtrong Hope, and induceth him alſo to put his truſt in that moſt merciſull and louing Lord who neuer failed any one man that had recourſe vnto hym with all his heart.

The fruite of conſideration.

By this therefore thou ſeeſt deare Chriſtian Reader, how Conſideration is the miniſter and ſeruant of hope, & how it ſerueth her, and repreſenteth vnto her al ſuch things as may ſtrengthen and encourage her But that man that conſidereth not any of theſe thinges, and hath no eyes to ſee any parte of them, wherewith can hee poſsibly ſtrengthen and fortify this Vertue of Hope in himſelfe, that it may be profitable vnto him in his labours and aduerſities?

How

Howe conſideration helpeth Charitie.

Sect. III.

AFter Hope, followeth Charitie, whoſe due prayſes cannot be vttered in fewe wordes. For Charity is the moſt excellent Vertue of all vertues, as well Theologicall, as Cardinall. Charitie is the life and ſoule of them all; and Charity is alſo the accompliſhment of all the law. For, as the Apoſtle ſaith; *He that loueth* (that is, he that is in perfect Charitie) *hath fulfilled the Law.*

1 Cor. 13. 2, 13

Rom. 13, 10.

This is the vertue that maketh the yoake of God ſweete, and his burthen light. This is the meaſure, whereby the portion of glory that ſhall bee gyuen vnto vs in the life to come, muſt be meaſured. This is that vertue that is liking and acceptable vnto almighty God, and for whoſe ſake, all ſuch thinges are very acceptable vnto hym as bee indeede acceptable vnto him. For truely without Charity, neyther Fayth, nor Prophecy, nor Martyrdome, be of any value in the ſighte of God,

1. Cor. 13, 2.

God. To conclude, Charity is the fountaine & originall of all other vertues, by reaſon of the preheminence and ſoueraignty it hath to commande them, and to make them to doe their offices; as the ſame Apoſtle confirmeth, ſaying; Charity is patient and benigne? Charity is not enuious, it dooth no hurt to any man, it is not proud nor ambitious, neither doth it ſeeke her owne commodity; Charity is not angrie, it thinketh no euill, it reioyceth not at wickedneſſe, and it is very glad of the trueth; Charitie ſuffereth all things, it beleeueth all thinges, truſteth all things, and beareth al things. 1 Cor. 13.4

Now although it bee true, that all vertues and good works, do helpe vs towards the beginning of thys moſt excellent and precious Iewel; yet of al others, Conſideration helpeth vs moſt ſpecially. For certaine it is, that our will is a blind power, that cannot ſtep one foote, vnleſſe the vnderſtanding do go before, and illuminat and teach it, what thing it ought to deſire, and withall how much it ought to wil and deſire the ſame.

It is alſo certaine, (as Ariſtotle affirmeth,

meth) that each good thing is amiable in it selfe, and that euery thing doeth naturally loue his owne propper weale.

How we bee prouoked to loue God, both in regard of his diuine perfections, and of his great loue toward vs.

TO the intent therefore that our Will may bee inclined to loue Almighty God, it is requisite, that the vnderstanding doe go before it, to examine and try, and so consequently, to declare vnto the Wil how amiable almighty God is, both in respect of himselfe, (to wit, in regarde of his Diuine perfections,) as also in respect of vs, (to wit, in regarde of his wonderfull great loue and mercies shewed towardes vs;) that is, the vnderstanding must waigh the greatnesse and excellencie of his bountye and goodnesse, of his benignity, of his mercie, of his beautie, of his sweetnesse, of his meekenesse, of hys liberality, of his Nobleneſse, and of all other his perfections, which are innumerable.

Besides this, the vnderstanding hath

ıath to conſider, howe louing and mercifull Almightie God hath beene towards vs; how much hee hath loued vs; how much he hath done and ſuffered for our ſakes, euen from the maunger, vntill his very death vppon the Croſſe; howe many great bleſſinges and benefits hee hath prepared for vs for the time to come; howe many he doth preſently beſtow vpon vs; from how many great euilles and miſeries hee hath deliuered vs; with howv great patience hee hath ſuffered vs; and howe gently and louingly he hath dealt with vs; with all his other benefites, which bee alſo innumerable.

And thus by conſidering and pondering verye much in the conſideration of theſe things, our hart ſhall by little and little be enkindled and enflamed in the loue of ſuch a mercifull and bountifull louing Lorde. For if the verie wilde and ſauage Beaſtes, doe loue their wel-willers and benefactors, and if gifts (as it is commonly ſayde) doe breake the hard and ſtonye Rockes; and if that man that findeth benefites, findeth withall (as the Philoſophers ſayeth) *Chaynes*

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whereby to take and bind mens hearts: what hart is there then so stony harde and sauage, that considering the passing bountifull goodnesse and greatnesse of all these inestimable benefits is not enkindled and enflamed in the loue of our most merciful and louing Lord, that hath bestowed them vpon vs?

How Almighty God will helpe him, that helpeth himselfe.

ADde also hereunto, that when a man considereth these thinges attentiuely with himselfe, and endeuoureth with the grace of God to doe so much as hee is able to doe for his part, Almightie God will then also doe that, that appertaineth vnto him, that is, Almighty GOD will mooue him, that moueth himselfe, and helpe him that helpeth himselfe; by helping our consideration with the light of the Holy-ghost, and with the guift of vnderstanding; the which the more it penetrateth & vnderstandeth all these reasons that induce vs to the loue of God, the more dooth it enkindle and enflame vs in the same loue

loue of him.

For like as that euerlasting light and word of the Father, is not a barren word, but a fruitfull word, which together with the father, produceth the holy Ghost, which is a loue consubstantiall; euen so dooth this light and word of God work in our harts, by enkindling and inspiring this loue of God in him.

¶ *How vehement acts of Charity, are a meane to encrease Charity.*

THis may yet be confirmed & declared more plainely by another reason. For, it is manifest, that although this vertue of Charitie doo grow and increase (as we haue sayd) with the acts of al other vertues, being doone in the state of grace: yet dooth it chiefely encrease with her owne proper acts, when such acts be vehement.

For like as by writing well, and with an earnest care and diligence, a man attaineth to bee a good writer: by painting, a Painter; and by the exercise of singing, a Musitian: e-

euen so likewise by louing, hee may become a Louer. I meane heereby, that like as the vse of writing well, causeth a man to be a good writer; and of painting well, a good Painter, &c. euen so likewise the vse, exercise, and continuance of louing much almighty God, maketh a man at length to become a great louer of God. For albeit this heauenly habilitie and vertue, be the guift of God, and a thing which hee infuseth, poureth and worketh in our soules, yet neuertheless hee worketh this by this meane. I meane heereby, that as well the Vertues infused into our soules by Almighty God, as the vertues acquisite, (to wit, the Vertues that bee obtayned by our owne labour and industry) do both of them grow and encrease with the exercise of their owne acts, although in a different manner.

Whereupon we may inferre thus much, that the more a mã shal multiply the acts of the loue of God, & the more he shal exercise himselfe in this Vertue of Charitie, and the longer hee shall endure and persеuer in this worke of loue, the more shall this

this heauenly gift of charity be rooted and fortified in him. But nowe how can this bee doone without the exercise of Consideration? How can the will be occupied in louiug of almightie God, vnlesse the vnderstanding bee exercise in blowing, enkindling and discouering vnto it, the causes of the loue of God?

For like as when two horses draw in a Chariot, the one cannot go forwardes without the other: euen so these two powers, (to wit) the Will and Vnderstanding, bee in such sort linked together, that ordinarily one cannot goe forwardes without the other; (at the least, the Will cannot mooue without the Vnderstanding.) Thou seest now good Christian Reader, how inwardly and entyrely the exercise of Consideration is annexed to the loue of God. For so much as a man can neuer (or very hardly) set himselfe to loue, vnles he doo also consider, or haue before considred, such things as may moue him vnto this loue.

Besides, it is very needfull for vs, to vse some exercise of Consideration, not onely for the increasing of

this vertue of Charitie, but also for the preseruatiou of the same, that is to say, Consideration is necessarie, not only that Charity may encrease, but also that it may not faile and decrease, among so many contradictions and stumbling blockes, as it hath in this fraile and miserable life. We see that a Fish beeing out of the water dyeth foorth-with; and a drop of water, being out of the sea is quickly dried vp: and the fire beeing out of his natural region, is incontinentlie consumed, vnlesse there be some care and diligence vsed to feede and maintaine it, by putting oftentimes wood vnto it, wherewith to preserue it. Now the very like neede hath the fire of Charity also to preserue it in this life, where it is as it were a stranger and pilgrime. And the wood whe ewith it must bee preserued, is the Consideration of the benefits of Almightie God, and of his perfections. For each one of these thinges being well considered, is as it were a Fagot, or fire brande, that enkindleth and enflameth this fire of the loue of God in our harts.

Wherefore it behoueth vs, to no-

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riſh and maintaine this fire of Charitie, oftentimes with the woode of Conſideration that this diuine flame may neuer faile in vs. According as Almighty God hath ſignified in the Law, when he ſaide, *Vpon my Altar* (which is the heart of the iuſt man) *there ſhal be alwayes fire.* And therefore let good diligence and care bee taken euery day in the Morning, to maintaine this fire of Charitie with woode, (to wit, with the Conſideration of all theſe things) that by thys meane it may bee alwaies preſerued. And ſo it is ſayde in the Pſalme: Through my meditation here is inkindled a fire, to wit, the fire of Charity. Leuit. 6, 12

¶ *That all vertues may be loſt by diſcontinuance, and want of vſe and exerciſe of them.*

THis neceſsity of Conſideration may be reproued by another reaſon alſo. For we ſee by experience in all abilities and graces, both ſuch as are naturall, as thoſe alſo that are acquiſite (I mean gotten by our owne trauaile and induſtrie,) that like as

they increaſe by vſe and exerciſe: euen ſo they are alſo forgotten, if wee leaue to exerciſe them.

And this wee ſee plainly veryfied euen in ſuch things as be verie naturall, and cuſtomably vſed. For what thing is more vſuall then the tongue and language, which a man is enured & acquainted with all, euen from his Mothers pappes, and yet it may be forgotten in time, if it be not vſed and exerciſed? But what ſpeake I of the tongue; ſeeing it happeneth ſometimes, that when a man hath lien ſicke in his bed, but onely foure or fiue monthes, he can ſcarcely afterwardes frame himſelfe to goe againe when hee riſeth, notwithſtanding that going is a thing ſo naturall and ſo accuſtomably vſed. Now, if the abilities which be ſo naturall and ſo much exerciſed, doe ſo much decay when they be not vſed, what will the ſupernaturall abilities do, which are but as it were certaine props and ſtayes adioyned vnto vs, to ſupplye the defects of Nature? And if Charitie with all other Vertues infuſed, be in like manner to be reckoned in this account, in what caſe then ſhall

we

we be, if we do but very seldome or neuer exercise our selues in them? For, if that thing that is euen naturall, will be lost for want of exercise, howe much more will that bee lost, that is super-naturall? And if that thing may be lost that is fast riueted euen in our very bowels, what shall that doe, that is but as it were onely fastened vnto vs with little pinnes? Agayne, if it be true that all amitye and friendship is both preserued and encreased, by meanes of familiarity and communication: and by the want thereof is vtterly quenched & lost, (according as Aristotle affirmeth,) what shall then become of those persons, that haue no manner of Communication with Almightie God at all? And what can we hope of them that do neuer speak with him, nor hee with them, nor so much as thinke, consider, or treat of any heauenly matter?

Thou seest then (deare Christian Brother) of how great importaunce the exercise of Consideration, and communication with almighty God is vnto vs, for the preseruation of this vertue of Charity.

How Consideration helpeth *Deuotion, and all other vertues affective.*

Sect. IIII.

THe help of Consideration is no lesse behouefull to be had for al such Vertues as are called affective: that is, appertaining to the affection, whereof we haue made mention before. Among which Vertues, one of the most principall is, Deuotion; which is a certaine heauenly abilitie, and guift, that enclineth our Will to desire all such things with great affection and earnestnes, as appertaine to the seruice of Almightie GOD, which is one of the things that man hath most neede of, in this state of nature corrupted. For we see by experience, that men do sinne, not so much for want of vnderstanding, as for want of will: I meane heereby, that they sin not so much for want of knowledge what is good, as for that they are vnwilling to doo the thing, that they know to be good.

What Deuotion is.

And

And this vnwillingneſſe proceedeth not of the Nature of vertue, (which of it ſelfe is moſt ſweete, delectable, and verie agreeable to the Nature of man) but of the corruption of man.

Now, conſidering that this defect of our Will, is the verie chiefe and principall impediment wee haue to hinder vs from vertue and goodnes, our principall care muſt be, to ſeeke a remedie for the curing of this defect; for which purpoſe, one of the thinges that helpeth vs moſt, is Deuotion.

For Deuotion is none other thing but a heauenly refreſhing, & a blaſt or inſpiration of the holy ghoſt, that breaketh and maketh his way thorough all theſe difficulties, ſhaketh off this heauineſſe, cureth this loathſomneſſe of our Will, and cauſeth vs to haue a taſte and ſauour in that thing, that was otherwiſe vnſauory, and thereby maketh vs very prompt agile, and quick vnto all goodneſſe. And this wonderfull effect of Deuotion, the ſeruants of God doe daily try, & perceiue by experience in theſelues, at what time they haue ſome great and ſingular Deuotion. For

then they find themselues more willing and lustie vnto all labour and paynes, then they be at other times. And then it seemeth, that the youth of their soules reioyceth, and is renued; and then they trie by experience in themselues, the trueth of those wordes of the Prophet, where he saith, They that trust in the Lord shall renue their strength: they shall take winges, as it were of an Eagle, they shall runne and not bee wearie, they shall go and not faint.

Psalme 103, 5

That Deuotion is a continuall spring of good and holy desires.

DEuotion hath also another properry, which is to be as it were a certaine fountaine, and perpetuall spring of good and holy desires. For which cause in the holy Scriptures, it is commonly called an oyntment, which is compounded of many sundry sorts of odorifferous Spices, and thereby yeeldeth out from it manie sweet Odours. Now the very like operation hath deuotion also, for the time it endureth in our hearts, for so much

Cant. 1, & 4.

much as it wholely ſpreadeth it ſelfe abroad into a thouſand ſundry kinds of holye purpoſes and deſires, the which the more they encreaſe and are dilated, the more doth the ſtenches of our appetite decreaſe and diminiſh, which are the euill deſyres that proceede from the ſame. For, like as the euill ſauour in a ſick mans Chamber, is not ſo much perceiued when there is a litle Frankinſence, or ſome other odoriferous thing burnt therein: euen ſo the ſauour of our euill deſires, is not ſo much perceiued, ſo long as the moſt ſweet ſauor of this precious oyntment continueth within vs.

And for ſo much as it is certayne, that all the corruption of our lyfe, cõmeth of the corruption & ſtench of our appetite, and of the euill deſires that proceed from the ſame, it ſhalbe our part therfore, to vſe great diligence in procuring this heauenly Oyntment of Deuotion, which is of very great force and efficacie, to diminiſh and conſume this peſtilent corruption.

And in like manner, as Conſideration ſerueth in all the premiſſes, euen

euen so doth it also serue and further all the other vertues before mentioned, which are; *The feare of GOD, The sorrowe for our sinnes: The contempt of our selues*: wherein consisteth the Vertue of *Humilitie*, *and Thankesgiuing vnto Almightye GOD for his benefits*.

For (as we haue said before) there can be no good affection in the wil, vnlesse it proceede of some consideration of the vnderstanding. For how can a man haue sorrow & contrition for his sinnes, but by considering the filthinesse and multitude of them? The losse wee receyue by them? The hatred Almightie God conceiueth against them? and withall, howe polluted the soule of man remaineth by reason of them.

Againe, how a man can stirre vp his heart vnto the feare of God, but by considering the highnesse of hys Maiesty, the greatnesse of his Iustice, the profoundnes of his iudgements, the multitude of his owne Sinnes, with other the like things? How can a man humble and despise himselfe with all his heart, vnlesse he consider the great number of his owne frailties,

ties, infirmities, falles and miſeries? For if Humilitie, bee (as S. Bernard affirmeth) the cõtempt of our ſelues, which proceedeth of the knowledge of our ſelues, it is manifeſt, that the deeper a man ſhall wade by meanes of Conſideration into thys knowledge of himſelfe, and the more he ſhall digge into thys dung-hill, the better and more truely ſhall hee vnderſtand what hee is of himſelfe, and the more ſhal he contemne & humble himſelfe. S. *Bernard.*

Now to ſpeake of thankeſgiuing vnto Almightie God for his manifolde ineſtimable benefites, out of which doe proceede thoſe ſongs and praiſes of God (which is a principall part of true Religion,) from whence (I ſay) doth this rendering of thanks proceede, but from the profounde conſideration of the ſame benefites? For the more a man ſhall by meanes of Conſideration penetrate, and vnderſtand the greatneſſe and excellency of Gods benefites, the more is he prouoked to praiſe, and giue thanks vnto Almighty God, with al his hart for the ſame.

I doo heere alſo paſſe ouer the con-

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Againe, how a man can stirre vp his heart vnto the feare of God, but by considering the highnesse of hys Maiesty, the greatnesse of his Iustice, the profoundnes of his iudgements, the multitude of his owne Sinnes, with other the like things? How can a man humble and despise himselfe with all his heart, vnlesse he consider the great number of his owne frailties,

ties, infirmities, falles and miseries? For if Humilitie, bee (as S. Bernard affirmeth) the cõtempt of our selues, which proceedeth of the knowledge of our selues, it is manifest, that the deeper a man shall wade by meanes of Consideration into thys knowledge of himselfe, and the more he shall digge into thys dung-hill, the better and more truely shall hee vnderstand what hee is of himselfe, and the more shal he contemne & humble himselfe. S. *Bernard.*

Now to speake of thankesgiuing vnto Almightie God for his manifolde inestimable benefites, out of which doe proceede those songs and praises of God (which is a principall part of true Religion,) from whence (I say) doth this rendering of thanks proceede, but from the profounde consideration of the same benefites? For the more a man shall by meanes of Consideration penetrate, and vnderstand the greatnesse and excellency of Gods benefites, the more is he prouoked to praise, and giue thanks vnto Almighty God, with al his hart for the same.

I doo heere also passe ouer the con,empt

contempt of the world, and the hatred of ſin, with other the like vertuous affections, which next after Grace, do proceede of this exerciſe of Conſideration, which is the ſpurre and prouoker of them all, & the oile where with the Lampe of all theſe vertues and good affections, and of other the like graces, are ſtill nouriſhed and maintained.

How Praier ioyned with *Conſideration, helpeth all the vertuous affections.*

Sect. V.

PRayer likewiſe when it is ioyned with Conſideration (as ordinarily it is wont to bee) helpeth no leſſe then Conſideration it ſelfe; yea, ſometimes it helpeth much more. For Conſideration commonlie is not occupied any further, but onely about enkindling of ſome one of the vertuous affections; but Prayer when it is attent and deuout, and is withall accompanyed with Spyrite and feruencie of minde, is woont

to

to ſtirre vp al theſe vertues aforeſaid. For, when the ſoule preſenteth her ſelfe before Almighty God, with an earneſt great deſire to appeaſe his wrath, & to deſire him of mercy, then there is no ſtone ſo hard, but that it is moued heereunto,

I meane heereby, that there is no holye affection, but that it is then wholely exerciſed and employed to this purpoſe. And it fareth in thys caſe as it doth with a Mother, that is deſirous to ſtil her child, or as it doth with a good and louing Wife, that hath a deſire to pacifie her husbande when ſhe perceiueth him to bee angry, in which caſes, they are wont to omit no means they can deuiſe, that may any wiſe further the matter.

The offices and effects of Prayer.

IN the exerciſe of praier, the religious ſoule accuſeth her ſelfe before almighty God; there with the Publican ſhee is confounded; and aſhamed for her ſinnes and offences; there ſhe purpoſeth an amendment of

of life; there ſhe humbleth her ſelfe, and trembleth before the ſupreame Diuine Maieſtie. There ſhe beleeueth, there ſhe hopeth; there ſhee loueth; there ſhe adoreth; there ſhe prayſeth; there ſhee giueth thankes for all benefits; and there ſhee offereth ſacrifice vnto Almighty GOD, both for her ſelfe, and for all her neighbours. All theſe thinges bee performed in a deuout prayer.

And becauſe the habites of vertues doe encreaſe with the exerciſe of their acts heereof it proceedeth that the ſoule by meanes of this exerciſe of Prayer, remayneth verye much beautified, and perfitted in theſe vertues, as *Laurencius Iuſtianus* affirmeth in theſe words; *In true and earneſt Prayer, the ſoule is cleanſed from ſin: Charity is nouriſhed: Faith is illuminated: Hope is ſtrengthened: the Spirit is comforted: the bowels are mollified: the heart is quieted: trueth is diſcouered: temptation is ouercome: heauineſſe is put to flight: the ſenſes are reuiued: the ſtrength that was weakened, is repaired. lukewarmneſſe is abandoned; the ruſtineſſe of vices is conſumed; and in this exerciſe the lively*

liuely ſparckles of Heauenly deſires doe ariſe, and ſhewe themſelues, amongſt which burneth the flame of the loue of God.

By this we vnderſtand, that Prayer is a moſt conuenient exerciſe, for that man that mindeth to reforme his manners and life, and to change himſelfe into another many; as our Sauiour hath plainely ſignified vnto vs, in the myſterie of his glorious transfiguration, whereof S Luke writeth; That as he was praying in the Mount, hee ſuddainly tranſfigured himſelfe in ſuch wiſe, that his face ſhined very bright, like the ſun, and his garments becam white like ſnow Luke 9, 28.

Why our Sauiour woulde tranſ-figure himſelfe rather at the time of praier, then at any time.

OVR Sauiour coulde right wel haue tranſfigured himſelfe at other times then at Prayer, if it had pleaſed him? but hee would of verie purpoſe bee tranſ figured, whiles he was at Prayer, to ſignifie vnto vs in the tranſfiguration of his body, what vertue praier hath to tranſfigure our ſoules:

ſoules: that is, to make them to loſe the cuſtomes of the old man, and to cloathe them with the newe man, which is created after the Image of God. There it is, wher the vnderſtanding is illuminated with the beames of the true ſonne of Iuſtice, & where the garments and ornaments of the ſoule are renewed, and become whiter then ſnow. This is the verie thing that Almighty God ſignified to holy Iob, when he ſaid.

Iob. 39, 29 *What? It is by thy wiſedom that the Hawke pruneth and changeth her Feathers, when ſhee beateth her winges againſt the South?* Certainely, it is a thing greatly to bee wondered at, that this Byrde knoweth howe to caſt off her old feathers, and how to feather her ſelfe with new. And that for this purpoſe, ſhe ſeeketh the hot ayre of the South, that with the heat thereof her pores may be opened, & with her mooving, the olde feathers fall off and ſo giue place to the new that beginne to ſpring out. But how much more woonderfull is it, to ſee a ſoule vncloath her ſelfe of Adam, and to put on Chriſt? To chaunge the conditions of the olde man, and

to

to adorne her ſelfe with the conditions of the newe man ? Nowe thys change that is ſo wonderfull, is then wrought, when the deuout ſoule turneth her ſelfe to the South, and there beateth her wings in the ayre. And what is it to turne her ſelfe to the South, but to lift vp her ſpirit to the conſideration of the eternall light, & to the beames of the true Sonne of iuſtice ?

And what is it to beate the wings in the ayre, but to bee there ſighing and panting with heauenly affections and deſires, calling vppon Almightie God with great anguiſh of mind, and deſiring moſt humbly his fauour and grace ? For then bloweth the ayre of the South, that is, the Heauenly refreſhing of the holye Ghoſt, who with his temperate heart and ſweet mouing, ſtrengtheneth & helpeth vs to caſt off all the old feathers of the old Adam that they may giue place to the newe Feathers of Vertues & holy deſires, which there doe beginne to growe and bud out. And this is that thing that Eccleſiaſticus ſignified by other words, whē he ſaide : They that feare the Lorde

will

will prepare their hearts, and ſanctify their ſoules before him.

The which is principally done in the exerciſe of deuoute praier; For there it is, where the ſoule preſenteth her ſelfe moſt familiarly before Almighty God, (as Saint *Bernard* ſaith) And there it is, whereby approching neare vnto the euerlaſting light, ſhee ſeeth more cleerely hir own defects, and ſo bewaileth and accuſeth them, and ſeeketh remedy for them, deſiring the Lord of his grace, and fully purpoſing an amendment on her part; and thus by little and little, ſhe ſanctifieth and amendeth her life: Thou ſeeſt now good Chriſtian reader, what a great helpe this exerciſe of Conſideration is, towards the obtayning of thoſe moſt high and excellent vertues which are (as we haue ſaid) peculiar to a Chriſtian man.

How

How Conſideration helpeth towardes the obtaining of the foure Cardinall vertues, which be Prudence, Iuſtice, Fortitude, and Temperance.

Sect VI.

BEſides, Conſideration helpeth alſo (after a ſort) towardes the obtaining of the other foure Vertues, called Cardinal Vertues: which be Prudence, Iuſtice, Fortitude, and Temperance, as S. Bernard plainly affirmeth in his Booke of Conſideration, by theſe words; Firſt of all, (ſaith he) Conſideration purifieth & cleanſeth the very fountayne from whence it proceedeth: which is the ſoule. Beſides that, it gouerneth our naturall paſsions, it dyrecteth our workes, it correcteth our faultes, it frameth our maners, it beautifieth & directeth our life: to be ſhort, it giueth knowledge to a man of things both diuine and humaine.

The wonderfull effectes of conſideration

It is Conſideration that diſtinguiſheth

ſheth things confounded, it recolleeteth thoſe that be ſcattered abroad, it ſearcheth ſecrets, it ſeeketh for truths & trieth and examineth ſuch thinges as are indeed but aparant and counterfait. It is conſideration that diſpoſeth for the time to come, and thinketh of the time paſt, prouiding for the one & bewailing the other, that ſo nothing may remain without due correction. It is conſideration, that in the midſt of proſperity fore-ſeeth aduerſity, and therefore it is not diſmaide when it commeth: for that it hath preuented the ſame before with conſideration. Of which two things, the one aperraineth to Prudence, the other to fortitude. It is Conſideratiõ that ſitteth down as a Iudge, to giue ſentence between pleaſure & neceſſity, & appointed to euery one of thẽ their bounds & limits; giuing to neceſsity that which is ſufficient, & taking from pleaſures that which is ſuperfluous, & in ſo doing, it maketh & formeth the vertue of Temperanee, whereunto this office appertaineth.

Thus farre be the wordes of Saint Bernard, whereby thou mayeſt perceiue, how great and general a helpe Con-

Consideration is, towardes the obtaining of these vertues.

How Consideration helpeth t resist vices.

Sect. VII.

CONsideration doth not onely helpe to obtaine vertues, but also to resist the vices that be contrary to them. For what kind of temptation is there, against which a man doth not fight, with the weapons of prayer and Consideration? For although it bee most necessarie to vse other Weapons for this purpose, as fasting, almes-deedes, affliction of the bodie, and keeping it vnder, and to eschewe the occasions of euilles, with other like things; yet at a suddaine, what other weapon can bee deuised more readye, and as it were, euer at hand, then prayer and Consideration? with what other weapons dooth the iust man fight, and ouercome in these battailes, then with them?

If hee be assaulted with the cogi-

tation

ſation of carnal pleaſure and delight hee hideth himſelfe wholly in the holes of the Rocke, that is, in the precious woundes of our Sauiour Chriſt crucified. If hee bee aſſaulted with anger and deſire of reuenge, he thinketh vppon the wonderfull patience and meekeneſſe of our Sauiour Chriſt, and vpon thoſe ſweet words he ſpake, when hee deſireth pardon on the croſſe for thoſe very perſons that crucified him.

If he be inticed with gluttonie and delicious fare; if hee be alureth with the deſire to lye in a ſoft bed, and to leade a delicate and wanton life, hee lifteth vppe his eyes, and conſidereth the bitter Gawle and vinegar which that fountaine of life, our ſweete Sauiour Chriſt dranke vpon the croſſe and alſo the hard bed of the Croſſe whereupon hee died; and the painefull and auſtere trouble ſome life, which hee led for our ſakes. When he beginneth to bee puffed vp with pride, he conſidereth the greatnes of our Sauiours Chriſts humility When he is mooued with couetouſneſſe, he conſidereth the extremity of the pouerue of our Sauiour Chriſt. When

ſleep

ſleep and ſlothfulneſſe maketh hym to become heauie and dull, he conſidereth the painefull watchings and trauailes, that our Sauiour endured for vs in his praiers.

When he is wearied with the troubleſome labours and paines of this preſent life, he conſidereth the greatneſſe of the heauenly treaſures, and glorious delights which hee ſhall receiue in the life to com. When he is tempted with the fickle pleaſures & delights of this miſerable worlde, he conſidereth the euerlaſtingneſſe and bitternes of the horrible paines and torments of hell fire.

When hee is moleſted and wearyed with the croſſe, he thinketh vpon the vertuous examples of the Martyrs, of the Apoſtles, and of the Prophets, and with the conſideration of that which is paſt, he cauſeth al that he dooth preſently, to ſeeme little vnto him. And when it ſo hapeneth, that with all theſe defenſiues he cannot well ſuſtaine the weight of his burthen he addeth them vnto the diligence of Conſideration, the voyce of Prayer, calling and crying with great anguiſh of minde vppon Al-

mighty God, who (bee you well assured) will neuer forsake them that call vppon him, but promiseth that hee will giue eare vnto them; and hath giuen vs very manifest and sundry examples, that he neuer forsook them that called vppon him with all their hearts.

This is that, which the holy Prophet King Dauid affirmeth in many places he did, when hee saw himselfe compassed about with the snares of his enemies, & with tribulations and afflictions, saying; I cryed vnto the Lord with my voice; with my voice I prayed vnto the Lord, I poured out my meditation before him, and declared mine affliction in his presence

psal. 142, 1, 2

How Consideration excludeth not other particular helpes vnto vertues.

Sect. XI.

HOwbeit, let no man for all this imagine, that hereby is excluded the particular labor & study, that is

is to be vſed about euerie one of the other Vertues, for that conſideration is ſo great a helpe to obtayne them. Forſomuch, as generall helps do not exclude the particular helpes that be required in euery thing. And the general helpes required towards the obtaining of all vertues, are not onely Conſideration, but alſo Faſting, Prayer, hearing of the Worde, receiuing the Sacrament of the bodie and bloud of Chriſt, with other the like vertues, which bee generall helps and prouocations vnto all vertues. But beſides theſe general helps that doe giue light to the vnderſtanding, and moue the will to goodnes, it is very requiſite alſo to vſe the proper exerciſes of the ſame Vertues, whereby to roote, and make the habites of them more perfect by vſe, and to cauſe a man to haue a more promptnes and facility, in the exerciſe of good workes. For otherwiſe like as the ſword that neuer comes out of the ſcabberd, is commonlie verie hard to be drawne out, at the time that a man hath need to occupie it; euen ſo whoſoeuer dooth neuer exerciſe himſelfe in the actes of

mighty God, who (bee you well assured) will neuer forsake them that call vppon him, but promiseth that hee will giue eare vnto them; and hath giuen vs very manifest and sundry examples, that he neuer forsook them that called vppon him with all their hearts.

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psal. 142, 1, 2

How Consideration excludeth not other particular helpes vnto vertues.

Sect. XI.

HOwbeit, let no man for all this imagine, that hereby is excluded the particular labor & study, that is

is to be vsed about euerie one of the other Vertues, for that consideration is so great a helpe to obtayne them. Forsomuch, as generall helps do not exclude the particular helpes that be required in euery thing. And the general helpes required towards the obtaining of all vertues, are not onely Consideration, but also Fasting, Prayer, hearing of the Worde, receiuing the Sacrament of the bodie and bloud of Christ, with other the like vertues, which bee generall helps and prouocations vnto all vertues. But besides these general helps that doe giue light to the vnderstanding, and moue the will to goodnes, it is very requisite also to vse the proper exercises of the same Vertues, whereby to roote, and make the habites of them more perfect by vse, and to cause a man to haue a more promptnes and facility, in the exercise of good workes. For otherwise like as the sword that neuer comes out of the scabberd, is commonlie verie hard to be drawne out, at the time that a man hath need to occupie it; euen so whosoeuer dooth neuer exercise himselfe in the actes of

vertues, shall neuer bee prompt or quicke in doing them, when he shall haue neede to vse them.

And although Charitie bee the greatest and most generall helpe we haue vnto all vertues, yet Consideration is, as it were, the generall instrument of Charity, whereby to attaine vnto all goodnesse, as we haue here declared. And therefore, like as the soule is the first beginning of all the workes of man, and yet it vseth naturall heate, as a generall instrument vnto all such things as it doth: euen so is Charitie the beginning of all our good workes, and yet Charitie vseth Consideration and Deuotion, as generall Instraments to bring them to passe.

So that it is no derogation to charitie, to giue this preheminence vnto these vertues: for so much as thys preheminence belongeth vnto Charitie, as to the Mistris and principall agent but to Consideration and Deuotion, as to her Instrumentes and helpers.

How

¶ How the exercises of *Praier, Consideration, & Meditation, &c. appertaine not onely to Clergie persons (though principally vnto them) but vnto the Laity also.*

Sect. IX.

BVT peraduenture thou wilt say, that these exercises of Prayer, Consideration, and Meditation doo appertaine onely vnto Cleargie persons, and not to the Laitie. True it is (I graunt) that these exercises doe principally appertaine vnto Clergie persons, by reason of their state and profession of life: but yet neuertheless, the Laitie are not excused of vsing the exercise of Prayer, if they mind continually to preserue themselues, & to liue in the feare of God, without committing any deadly sin. For the Laytie are bound to haue Faith, Hope, Charitie, Humilitie, the feare of God, Contrition, Deuotion, and an hatred against sinne.

What Laymen are bound to haue.

Now, seeing all these vertues bee for the most part vertues affectiue,

(as we haue already declared) which affections most necessarily proceede of some consideration of the Vnderstanding, if this consideration be not exercised, how shall these vertues be preserued? How shall a man helpe himselfe by Faith, if he do not sometimes consider such thinges as his faith telleth him? How shall he be inkindled in Charitie, and strengthened in Hope? How shall hee bridle himselfe with the feare of God? How shall he be mooued to Deuotion, to sorrow for his sinnes, and to the contempt of himselfe, wherin consisteth the Vertue of Humilitie, whych appertaineth vnto all kinde of persons) if hee doe not consider those things, wherewith these affections are wont to bee enkindled, according as wee haue before declared?

Neither ought a man to passe ouer these thinges in the exercise of consideration, with too much speed, and in post hast. For among the miseries of mans heart, one of the greatest is, that it is so sensible to vnderstand the things of the world, and so vnsensible to vnderstand the thinges appertaining vnto Almighty GOD.

Insomuch

Insomuch that vnto the one, it is as it were a very dry reed; and to the other, as it were greene woode, that cannot be set on fire and enkindled, but with verie great labour and trauaile.

Wherefore we must not in our exercise of Consideration, passe ouer these things in such hast, but stay & pause for a time in them, more or lesse, according as the holy Ghost shall instruct vs; and according also, as the businesse and occupations of euery man in his state and vocation of life shall giue him leaue. And it is not a matter of meere necessitie, to haue certaine times appointed euery day for Consideration.

Vnto these thinges yee may adde furthermore, the daungers of the World, with all the great difficulties men haue, to preserue themselues without deadly sinne, in a bodye so euill disposed, and in a world so dangerous, and amongst so many enemies, as we haue continually assaulting vs on euery side. And therefore, if for that thou art no Clergie man, thy state of life doe not binde thee vnto so much exercise of Praier and

Meditation: yet the greatnes of the daunger, wherein thou liueſt in the world, muſt needes binde thee to vſe ſome exerciſe therein.

The ſtate of a Clergy man, I confeſſe, is greater then thine, but thy danger of falling into deadlie ſinne, is alſo greater then his. For the Clergie man is protected and garded by his ſtudie, by obedience, by praiers, by faſtinges, by ſaying dayly diuine ſeruice, by the auſterity of his miniſtry, by good company & holie conuerſation, and by all other ſpirituall exerciſes: but the Lay-man, liuing, practiſing, and dealing daylye and hourely in the throng and preaſe of the world (beſides that hee is deſtitute and vnprouided of al theſe great helps and ſafegards) he is compaſſed about on all ſides, with dragons and ſcorpions, and treadeth alwaies vpon Serpents and Baſilisks. I meane, the daungerous conuerſation wyth wicked perſons, and the continuall occaſions and temptations of falling into deadly ſinne both at home and abroad within himſelfe, and without himſelfe, both at doores, and at Windowes, and hath a thouſand ſe-

uerall

uerall deuilliſh engines and ſnares, layd to entrap him at all times both day and night.

Amoug all which daungers and temptations, for him to keepe his heart pure, and his eyes chaſt, and his body cleane, in the midſt of the raging fits of youth, of naughtie company, of lewd conuerſation, and among ſo many euill examples of this wicked world, where there is ſcarcely heard one word of God; but rather ieſting and ſcoffing at all ſuch as bee giuen to vertue and godlyneſſe, it is one of the greateſt wonders that Almightie GOD worketh in the world. Wherfore if the Clergy man ought ro be alwayes armed, becauſe he is by his profeſsion a man of war; euen ſo muſt the Lay-man be armed alſo by reaſon of the great perill and danger he liueth in For as well doe they goe armed, that haue enemyes, as thoſe that be Souldiours and men of warre.

The Souldiours goe armed, by reaſon of the bond and duty of their profeſsion, and the others go armed by reaſon of their neceſsity. Among which ſpirituall Weapons, wee do

not onely place prayer, Consideration, and Meditation; but also fasting, diligent hearing of the Word preached, reading of deuout Bookes, often receiuing of the holy Sacrament, auoyding euill companie, resisting the occasions of sinnes, with al other bringing vnder of our rebellious bodies.

All which thinges be, as it were a certaine brine and pickle, to keepe and preserue this corruptible and euill enclined flesh of ours, that it breede not wormes and stench in it. For vndoubtedly, since the corruption of originall sin, it is the greatest and hardest matter of the world, for men to keepe themselues any long time without deadly sinne, liuing in such a corrupt and dissolute wicked world as this is. For, if those verie persons, that doe vse all the spirituall helpes and exercises, are, all that notwithstanding, much molested with the feare, and danger of falling into deadly sinne; what shal becom of those, that doe neuer vse any of al these spirituall exercises scarcely in all their life?

And if the holy King Dauid, and many

many other Saints (that liued ſo warily and vertuouſly, and went armed with ſo many kindes of ſpirituall weapons) did notwithſtanding take ſuch great fals, at what time the occaſions of ſinne were miniſtred vnto them, what ſhall become of them (trow ye) that make none account at all of any of theſe ſpirituall exerciſes?

An anſwere to an obiection, that ſome ſlothfull Chriſtians doe make againſt the holy exerciſe of Prayer, Meditation, & Conſideration, ſaying, that they are bound to no more, but to keepe and obſerue the Commandements of GOD, and of his Church.

Sect. X.

BVT thou wilt ſay, I am not bounde to keepe any more then the Commaundements of almightie God, and of his Church. True it is, I grant. But yet to keep well this wall, we haue neede of a fore-wal or bulwarke; and to keepe this veſſell, we haue neede of a Cupbord to keepe it in; and to raiſe vp this building; wee

we haue neede of a Scaffold, and other Engines to raiſe it vp withall. I meane heerby, that to keep the Law of God, wee haue neede of manie things, to ſtrengthen and encourage our harts, for the keeping and obſeruation of the ſame Law.

For if the nature of man were in ſo good plight as it was before ſinne, then were it a verie eaſie matter to fulfill our duety heerein; but nowe (alas) hauing ſo many lets and contradictions, wee haue neede to haue euer two cares, the one how to keep the Law of God, and the other how to ſtrengthen our heart, that it may ouercome the impediments & contradictions that doe hinder vs from fulfilling the lawes and commandements of God

Nehemia, 4,7 When the children of Iſraell returned from the Captiuity of Babylon, they went about to build Ieruſalem againe, and they intended to doe nothing els but only to builde; but becauſe the borderers rounde about them, ſought to hinder them in their buildiug, their labor and trauaile was thereby doubled. So that they were conſtrained to appoynt the

the one part of the people to attend to the building, & the other to fight and driue away their enemyes from the wall.

Nowe in our case, whereas there be so many enemies that doe daily and hourely seeke to hinder vs in this spiritual buildiug of vertues; the deuils on the one side, with a thousandlsubtle snares and deceites, the world on the other side, with a thousand kinds of scandalous offences & euill examples; and the flesh in the midst, with diuers and sundry kindes of appetites, which be so fierie and so contrary to the Law of God, (for God requireth chastity, and the flesh longeth after sensuality; God requireth humility, and the flesh seeketh after vanity; God would haue austerity of life, and the flesh hunteth after delights & pleasures;) if now there bee no spirituall Weapons exercised to driue away these enemies; if there bee no medicines vsed to cure thys corrupted flesh, howe shall a man keepe charity among so many dangers? chastity among so many scandalous offences; peace amongst so many contradictions; simplicitie among

mong so many malicious deceites: cleanneſſe of life, in a body so filthy; and humilitie, in a worlde so much giuen vnto pompous pride and vain glory.

Now to cure the fleſh, & to make reſiſtance against theſe enemies, that do hinder vs in this building of vertues, we haue need of other vertues. Some to carry the burthen, & some others to helpe vs to carry the same. For the vertue of chaſtitie, fulfilleth the burthen of the commandement, which sayth; *Thou ſhalt not commit adultery*: but faſting, Prayer, auoyding of occaſions of ſinne, & other the like holy exerciſes, doe helpe to mortifie the fleſh, that it may be the better able to beare this burthen.

All which Vertues, although they be not alwaies of precept and bounden dutie, yet are they oftentimes of very neceſsity, and bounden duty to be exerciſed, when ſoeuer the danger wee be in is ſo great, that it requireth the exercise of them, for the keeping and fulfilling of the Commandements.

But among theſe vertues, and defenſiues (that do helpe vs to obſerue

the

the commaundements,) one of the moſt principall is prayer. For praier is a principall meane to obtayne Grace, which is the thing that is of chiefeſt force, to ſuſtaine the burthen of the Law of God. And therefore Eccleſiaſticus ſaith, *He that keepeth the Law, multiplieth prayer.* For where as he ſeeth by experience, that none can keepe the Law of God, (by the obſeruation whereof euerlaſting giory is obtained without the grace of God,) he helpeth himſelfe by praier to obtaine Grace, by meanes wherof he may be able to keepe the Law of God. Eccl. 35, 1. Math. 19, 17

The Law commaundeth vs to be chaſte. But beſides this, the holye Ghoſt addeth, and ſaith by the Wiſeman; *Vnderſtanding that none could be chaſte, vnleſſe thou (O Lorde) didſt giue him grace for the ſame. and it was a great grace to knowe whoſe gift it was, I went vnto the Lord, and I demaunded of him this grace withal my hart.* Sap. 8, 21. 1. Cor. 15, 10

Whereby thou mayeſt ſee (according as wee declared in the beginning) that the Wall hath neede of a fore-wall or bulwarke, and the veſſell

ſell hath need of a Cupbord to keep it in; and ſome vertues haue neede of other vertues to defend and guard one another.

Now if this be true, that thou art bound to keepe the law of God, and not to commit any deadly ſinne, it is good reaſon, that thou do ſeeke out all ſuch meanes, as may help thee to keepe the ſame Law, and to preſerue thee without deadly ſinne.

The which meanes, although generally they be but of counſell, yet ſometimes they may be of precept, when the neceſsity of exercising the (as wee haue ſaide) is ſo great, that without the vſe of thoſe meanes, the verie commaundements themſelues cannot be kept & fulfilled, as all the learned Diuines do affirme.

Howbeit euery chriſtian that hath an earneſt deſire of his ſaluation, ought not to expect, and delay the ſeeking for theſe remedies, vntill the very laſt and extreame danger, when the Knife is alreadie at his Throate? both ought to make good prouiſion, and to furniſh himſelfe before hande, by meanes of theſe fore-ſaid ſpirituall exerciſes, that he may liue

more

more safe and secure, from the perrill of breaking Gods commaundements.

Of the matter of Consideration.

Sect XI.

HAuing now spoken both of the profit & necessity of Consideration, and our hearts beeing nowe well affected heerewith towards this Vertue, let vs begin to treate of the matter of consideration, which consisteth of certaine godly and deuout Considerations, which are of greatest force to induce vs to the loue & feare of God, to the abhorring of sin, and contempt of the world. For which purpose, there be no Considerations better, nor of greater force and efficacie, then those that are taken out of the principal Articles and mysteries of our faith; as the bitter passion and death of our Sauiour; the

the remembraunce of the terrible day of Iudgement: of the horrible tormentes of hell: of the glorye of heauen; of the benefites of Almightie God; of our sinnes; and of our life and death; for euery one of these pointes being wel waighed and considered, bee able to prouoke our hearts very much to al the effects aboue mentioned.

These very points Bonauenture hath treated in a Booke that hee intituled *Fascicularius*, and hath diuided them into the seauen dayes of the weeke: And thus hee did, that a man might haue euerie day newe foode for the soule, and new prouocations vnto Vertues, and so to auoyde the tediousnesse that hee should other-wise haue, in thinking alwaies vppon one and the same matter.

And for this cause it seemeth good vnto me, to follow that same diuision, and if there be any that shall not well like of this diuision, but will follow some other, hee is at free libertie so to doo, and hath also examples to follow therein: for it importeth not much, what order and diuision he follow in the same. And surel

surely that is the best order to bee vsed in these matters, that each man findeth to bee best for himselfe, and wherein hee taketh most profite and commoditie.

That the worde of God, and the Consideration of heauenly matters, be the foode of our soules.

MOreouer, I thought it expedient, considering that the food & sustenance of our soul is the word of God, and Consideration of heauenly matter, (for therewith is our soule sustayned in the spirituall life, which consisteth in the loue & feare of God) that like as wee giue ordinarily to our bodyes, the refection twice euerie day, to preserue it from fainting in this life; euen so wee should also giue to our soule hir ordinarie refection twice euerie day, that she faile not in her life. Howbeit this is not a thing of bounden dutye, not of precept: but onely of wholesome counsel especially considering that the holy Saints, Prophets, & Apostles, haue vsed this exercise more often

oftentimes.

We read, that the Prophet Daniel withdrewe himselfe to this exercise three times a day; and the Prophet Dauid also vsed to praise God seuen times in the day. And for this cause haue we heer assigned two kinds of Meditations; The one for the Morning, which treateth of those pointes and matters here before mentioned; the others for the Euening or night, which treatteth of the most bitter passion of our Redeemer.

Dan. 6, 10.

But if any man shall haue such want of time, or of deuotion that he cannot withdraw himselfe vnto this exercise twice in the day, let him yet finde the meanes to withdrawe himselfe therunto at the least once in the day. And that hee may not lose the fruit therof, he may exercise himselfe one weeke in the one sort, and another weeke in the other sort. And in so doing, he may taste and take profite of all these godly instructions, which we haue here set foorth vnto him.

Of

¶ Of the fiue partes that *may be exerciſed in* Prayer.

CHAP. II.

1. *Preparation.*

BEfore wee enter into prayer, it is very requiſite that wee doe firſt prepare our harts vnto this holy exerciſe; following therein the maner and cuſtome of Muſitians, who vſe to temper and tune their Lute, Vial, or Inſtrument, before they play vpon it. And therefore Eccleſiaſticus ſaith: *Before thou prayeſt, prepare thy ſelfe, leaſt thou bee as one that tempteth God.* Eccles 18, 22

To tempt God, is to deſire that he ſhould work a miracle in ſuch things as may bee done by other ordinarie meanes. Seeing therefore that the pre-

preparation of the heart is such a principall meane to obtaine Deuotion: he that goeth about to obtaine it without this meane, sheweth himselfe to haue a desire, that Almightie God should worke a miracle therin, the which as Ecclesiasticus saith, is as it were a tempting of God.

2. *Reading.*

AFter preparation, it followeth that a man do read that matter which he hath to meditate vpon that day, according to the diuision of the dayes of the weeke, which we haue made heeretofore, And this manner of Reading is vndoubtedly verie necessary for such as are Nouices and young beginners in this exercise, vntil such time as a man do know what he ought to meditate vpon.

3. *Meditation.*

AFterwards, when by the vse & practise of certaine dayes hee is well instructed therin, then this reading shall not bee so needfull, but that he may forthwith proceede vnto Meditation.

4 Thankes-

4 Thankesgiuing.

AFter meditation, there may followe out of hand a deuout giuing of Thankes to Almighty God, for all such benefits as wee haue receiued: the which ought euermore to accompany all our prayers, according as the Apostle exhorteth vs saying: *Occupy your selues very earnestly in praier, watching therein with Thankes-giuing.*

For as Saint Augustine saith; what thing is there that we can better cõceiue in our harts, better pronounce with our mouths, and better write with our pennes, then this short sentence *Deo gratias*, Thankes be vnto God? Nothing can bee sayde more briefely, nothing can be heard more sweetely, nor vnderstood more ioyfully, or done more fruitfully.

5. Petition.

THE last part is Petition, which is properly called Prayer, wherin wee desire of Almightie GOD all such things as are behouefull, aswel for

for the saluation of our selues, as of our neighbours, and of all the whole Church of God.

These fiue parts may be exercised in prayer; and among other profites and commodities, that are woont to come thereby, this is one, that these pointes beeing duely exercised, doe minister vnto a man great plentie of matter whereuppon to meditate; setting before him all these diuersities of meats, that in case he list not eate of one, he may yet eate of another, and that when hee hath made an end of meditation in one matter, he may foorthwith enter into another, and so finde variety of matter wherin to continue his meditation.

I know right well, that neither all these parts nor this order, is alwayes necessary for all persons. Howbeit, this manner may serue very well for al such as are but nouices and young beginners in this exercise, that so they may haue som order & direction, wherby to direct themselues at the beginning. For certain it is, that som things be necessary in the beginning to teach an Art, which afterwardes, when they be once knowne, are but

super-

ſuperfluous. And therefore, of any thing that ſhal be heere treated, I wil not that any man ſhould thinke, that I intend to make the ſame a perpetuall Law or generall rule. For mine intent is not in theſe inſtructions to make any law, but onely to ſhew an introduction, for the direction of all ſuch perſons as are but Nouices and beginners in this way. In whych courſe, after that they ſhall bee once entred by following this introduction, then the very vſe and experience they ſhall haue in this exerciſe, and much more the holyghoſt, wil teach them each thing that they haue to doe heerein. The which being once ſayd in this place, I deſire it may be vnderſtoode in all the reſt of thys Booke.

Of preparation, which is *a thing very requiſit to be vſed before Prayer and Meditation.*

CHAP. III.

NOw it ſhall bee requiſite for vs, to treate particularly of euerie

one of the fiue parts aforesaide, and first of Preparation, which ought to go before the other.

We saide euen now, that it was needfull to vse some preparation of our mind before we enter into prayer. This preparation may be made diuers manner of wayes. For a man may dispose himselfe vnto praier, by calling to mind his sinues & offences, and namely, such sins as he hath committed that present day, and he may accuse himselfe of them, & desire of the Lord pardon for them, according to the saying of the Wiseman, *The iust man at the beginning is an accuser of himselfe.*

prou. 18, 17

This manner of Preparation, seemeth to be as it were the pulling off of our hose and shooes to enter into the Holy-Land, and (as it were) the washing of our garments to goe to receiue Almighty GOD, when he commeth to treat with men, and to teach them the holy Law. This maner of Preparation we are taught to vse euen by nature it selfe. For we see it is a common maner, that when we goe to request any benefite of anie friend of ours whom we haue offended,

Exodus 3, 5.

Exod. 19, 10

ded, wee doe first desire of him pardon and forgiuenesse, before we demaund any other thing of him. This may bee done sometimes with his hart onely, and sometimes by saying the generall confession, or the fifty one Psalme; or some other like penitent praier. Wherin good heed must be taken, that these Prayers bee not sayd in post haste, but with as great quietnesse, attention, feeling and repentance of hart as we can.

Howbeit, a man ought not to stay ouer long in this consideration of his sinnes (as some persons do, that both beginne and end heere-with, yea, and passe all their whole life therin.) For albeit this consideration of our sins be alwaies good (and at the beginning very necessary,) yet it is meete that it bee taken with such moderation, as that it occupye not that time which should be bestowed about other better matters. Neither is it needefull in this exercise, for a man to consider very particularly his sins, and namely such, as the remembraunce whereof may moue him to some euill cogitations: but it is sufficient to make (as it were) a bundle

of them all, and to drowne them in the bottomeleſſe Sea of the infinit goodneſſe and mercie of Almighty God, with good hope to receyue pardon and remedie of him for the ſame.

We may alſo prepare our ſelues vnto Prayer by conſidering the Maieſtie and greatnes of that Lord, vnto whom we goe to ſpeake in prayer. For this conſideration will teach vs, with what great reuerenee & humility, and with how great attention it behoueth ſuch a miſerable creature as man is to ſpeak vnto a Lord of ſo great Maieſty as almighty god is, concerning a matter of ſo great importance as is his owne ſaluation. But that thou maiſt vnderſtand ſomwhat of the Maieſty of Almightie God, thou muſt conſider, that the heauen, the earth, and all that is created, is no more before the Maieſty of Almighty God, then a little
Wiſ. 11. 119. Emetre, or (as the Wiſeman ſayth) a graine of waight in the Ballance. Now if al crearures be no more then an Emette before him, what ſhalt thou then ſeeme to bee before him, that art ſo ſmall a part of the world?

This

This conſideration of the Maieſtie and greatnes of almightie God, is as it were a profound reuerence, that the ſoule maketh within it ſelfe, before the throne of that ſupreme Maieſtie, at what time ſhee entreth into hir pallace to ſpeake with him.

With this manner of humility and reuerence the Sonne of God taught vs to Pray, when making his prayer, hee caſt himſelfe proſtrate vpon the ground: giuing vs therby to vnderſtand, how humble and lowly a man ought to be, & how much he ought to conſider of his owne baſenes and vilenes, whenſoeuer he goeth about to ſpeak vnto Almighty God. With this ſpyrite and humble reuerence, a man may repeate thoſe wordes of the holy Patriarke, where hee ſaith: *I will ſpeake to the Lord, although I be but duſt and aſhes.* Gen. 18,27.

That it is very good to conſider before hand, for what purpoſe and end we goe to pray vnto almighty God.

BVT aboue all this, it ſhall help vs very much in this preparation

to consider well what we goe about to do, when wee settle our selues to Prayer. For if we do well consider it, we go to pray for none other purpose, but to receiue the spirit of God and the influences of his grace, and the ioy of Charitie and Deuotion, wherewith we see how the soules of iust persons are repleniſhed at the end of their long and deuout praiers

Nowe this beeing so, thou maiest perceiue heereby, with howe great humilitie and reuerence, and with how great attention and deuotion, thou oughtest to come, when thou doost open the mouth of thy soule to receiue Almighty God. Consider with what great and feruent deuotion the holy Apostles were inflamed, at what time they expected and looked for the comming of the Holy-Ghost, and by that mayest thou vnderstand, how thou oughtest to prepare thy selfe, when thou goest about to looke for and receiue the same holy Ghost, albeit it be not in such plentifull and abundant wise as the Apostles was.

Acts 1,14

Hereby thou seest, how close shut thou oughtest to haue the gates of thy

thy vnderſtanding and Will, at the time of praier, from all the cares and thoughtes of the world; and howe open they ought then to be vnto almighty God alone, that in caſe hee come to enter therin, he returne not backe againe, finding the gates ſhut againſt him, or the lodging Chambers taken vp and peſtered with other gueſts.

Now, with this Preparation and ſpirit, maieſt thou preſent thy ſelfe in Prayer before the face of the Lorde, as that ſicke man of the Dropſy did, who ſtoode before him, expecting from his mercifull hand to be reſtored vnto his health; or as the Leaperous perſon did, who kneeled down at his feet, & ſaid humbly vnto him: *O Lord if thou wilt, thou canſt make me whole.* Luke 14, 4 Mathew. 8, 2 Marke 1, 40

Conſider, that in like manner as a little hungrie Dog ſtandeth before his Maiſters table, fauning very earneſtly vpon him with his eies, and all his whole bodye, looking euer for ſome little peece of bread to come from his Table, & after the ſame ſort oughteſt thou to preſent thy ſelfe before the rich Table of the Lord of

Heauen, confeſsing thy ſelfe to bee vnworthie of the whole aboundance of his mercies, & deſiring him moſt humbly, to beſtow ſome little portion thereof vpon thee for thy reliefe. With this lowly ſpirit maiſt thou ſay the Pſalme. *Ad te leuaui oculis meos, qui habitas in cœlis, &c.* The which albeit it be but ſhort, yet it is very fit and conuenient, to ſtirre vp and enkindle this forefaid affection in preparing thy ſelfe vnto prayer.

This manner of Preparation or the other, thou mayeſt (gentle Reader) vſe at thy lybertie: but the firſt ſeemeth to be more conuenient for the night, when a man ought to examine his conſcience, and deſire pardon and forgiueneſſe of Almightie God, of all ſuch defects and offences, as he hath offended him in that day.

And the ſecond manner of Preparation is moſt fit for the Morning when he riſeth, before the breake of day, to deſire then of almighty God, the aſsiſtance & ſuccour of his grace, whereby he may the bettet beſtowe that day in his ſeruice.

That

That to knowe howe to pray as a man ought, is a ſpecial gift of God.

BVT becauſe to knowe how to pray as a man ought, is a verye ſpeciall gift of Almighty God, and a worke of the holy Ghoſt, therefore thou oughteſt to deſire the Lorde moſt humbly, both in the one Preparation and in the other, to inſtruct thee howe to do thy duty heercin, & to giue thee grace, that thou maieſt ſpeak vnto him in thy praier, with ſuch attention and deuotion, with ſuch recollection and cloſeneſſe of minde, and with ſuch feare and reuerence, as is behooueful to be vſed before ſo great a Maieſty, and withall deſire him, that thou maiſt in ſuch wiſe perſeuere, and ſpend that little time in this exerciſe of Prayer, that thou mayſt in the end ariſe from the ſame with new force and ſtrength to doe all ſuch thinges as appertaine to his ſeruice.

It is thought alſo to bee a good manner of Preparation, to ſay ſome interceſsions or Vocall Prayers be-

fore meditation, of which ſort there be many in diuers Bookes of deuotion, and namely in the meditations of S. Auguſtine, and in the Pſalter of Dauid, where there be diuers deuout Pſalmes, that will helpe verie much to enkindle and ſtirre vp deuotion. For it is the property of deuout ſentences (being ſayde with an earneſt minde and attention) to wound the heart, and to lift it vp vnto Almightie God, the which deuout ſentences are ſo much the more behoueful and neceſſary for vs, by howe much wee finde our ſpirit to be more eold, and diſtracted.

With what intention a man ought to come vnto Prayer.

HEre I thinke it neceſſary to declare with what intention a mã ought to come vnto prayer. For hee muſt not goe thereunto chiefely for his owne conſolation and delight, (as ſome that be great louers of thẽſelues vſe to doe) but onely to fulfill heerein the wil of Almightie GOD, and to deſire of him his grace, and to diſpoſe himſelfe for the obtayning

ring of the ſame.

And heerewith hee muſt ſubmit himſelfe in ſuch wiſe into the hands of Almighty God, that he muſt bee as ready and content to be without conſolations in his prayer, as to haue them; remitting himſelfe humblie into his hands to diſpoſe of him, and of all things belonging vnto him, as his diuine maieſtie ſhal think good; acknowledging on the one ſide, that hee deſerueth not any thing of him, and beleeuing on the other, that although it be ſo in very deed, yet the Lorde of his infinite goodneſſe and mercie, will doe whatſoeuer ſhal be moſt conuenient & behooueſull for his ſaluation. And therefore a man ought to content himſelf alike, whether the conſolations be great or little, and to take in good part whatſoeuer vſage the Lord ſhal ſhew vnto him, accounting himſelfe vtterly vnworthy of all thoſe things that he beſtoweth vpon him, and being readie to fulfill all ſuch things as he ſhal command him, not in reſpect of the benefites hee hopeth to receiue, but in reſpect of them hee hath alreadye receiued, and in conſideration of his

bounden

bounden duty vnto Almighty God. But wee ſee that many perſons doo quite contrarie to this Rule, and bee like herein vnto yong ſhrewd boies, who vnleſſe they bee dandled and cockred, will not doe the thing that they are commanded.

I thinke it alſo requiſite heere to aduertiſe, that when a man mindeth to vſe the exercife of prayer in the Morning, hee doe go to bed with this care ouer night, & like as theſe that intend to bake the next day, do vſe to lay the Leauen ouer night, euē ſo muſt a man with a godly carefulneſſe, preuent and re-commende ouer night vnto the Lord, that thing which he intendeth to meditate the next day following. And in the morning ſo ſoone as he awaketh, he ought foorth-with to occupye his hearr with this holy thought, before any other doo enter therein. For at that time the diſpoſition of our hart is ſuch, that whatſoeuer thought doth firſt enter into vs, it ſeizeth and taketh poſſeſsion of our hart in ſuch wiſe for that day, that wee ſhall very hardly afterwards put it away from vs. And forſomuch as the prayer of

many

many perſons is very acceptable vnto the Lord, therefore thou ſhalt doe well to conſider in thy Prayer both in the Morning and Euening, what a number of Gods ſeruaunts, both men and women in the world, be at that time watching and perſeuering before the preſence of Almightye GOD, humbly confeſsiug theyr ſiones before him; and crauing pardon for them; and entreating at his handes, ſuch graces and bleſsings as are needefull for them; with which perſons thou oughteſt humblye to ioyne thy ſelfe, that the preſence and ſweete remembraunce of them, may bee vnto thee a prouocation of deuotion, and an example of perſeuerance in thy prayer; and alſo, that whenſoeuer thou ſhalt finde thy ſelfe colde and negligent in this exerciſe of prayer, and that ſome thoughtes come into thy minde, mouing thee to end the ſame, thou mayeſt be aſhamed, and reprehend thy ſelfe, by the example of ſo many good and vertuous perſonnes, which with ſo good attention and carefulneſſe doe perſeuere ſo long time in thys exerciſe of Prayer without ceaſing, offe-

ring

ting their bodies and ſouler vnto almighty God in ſacrifice.

Of Reading.

CHAP. III.

In what maner we muſt dye.

AFter Preparation followes reading, the which ought to bee done, not lightly, as paſſed ouer in haſte, but with very great deliberation and attention, applying thereunto not onely thy vnderſtanding to conceyue ſuch thinges as thou readeſt, but much more thy Will, to taſte thoſe things that thou vnderſtandeſt. And when thou cõmeſt to anie deuout place, thou ſhalt do wel to ſtay & pauſe ſomwhat longer therupon, and to make there (as it were) a ſtation, in thinking vppon that matter which thou haſt read, and in making ſome ſhort prayer vpon it, according as S. Bernard counſelleth vs, ſaying: S. Bernard. *It is requiſite oftentimes, to gather & procure a little ſpirit and deuotion out of*

of the matters that wee reade, and to breake of the course of our reading with some kinde of prayer, by meanes whereof we may lift vp our harts vnto Almightie God, and talke with him, according as the sence and matter of such things as we read do require.

Heere must I aduertise, that the reading be not very long, least it occupie the greatest part of the tyme, that ought otherwise to be bestowed vppon other more principall and necessary exercises. For as S. Augustine saith; It is very good both to Read and pray, if we can do both the one and the other: but in case wee cannot performe them both, then praier is better then Reading. But because in prayer there is somtimes labour, and in Reading a facility, therfore our miserable heart doth oftentimes refuse the labours of prayer, & runneth to the delight of Reading, as the same holy Father complaining himselfe, sayeth, that sometimes hee hath so done. praier is better then reading.

True it is I grant, that like as when there wanteth wheaten-bread, men doe eate bread of Rie, or of Oates, because they wold not be altogether fasting,

faſting: euen ſo when thy heart is in ſuch wiſe diſtracted, that it cannot enter into prayer, then mayeſt thou ſtay ſome-what the longer in Reading, or ioyne Meditation and Reading together, by reading one place and meditating vpon it, & then another, and another, after the like ſort, For by this meane, when the vnderſtanding is once bounde vnto the wordes of the reading, it cannot ſo eaſily wander abroade into diuers imaginations and thoughts, as when it goeth freelie and at libertie. And yet better it were to wraſtle all that time with Almightie GOD, as the Patriarke Iacob did, that in the end when the wraſtling is done, hee may giue vs his bleſsing, or graunt vnto vs the deuotion which we ſeeke for, or ſome other greater grace, which he neuer denieth vnto them that doe faithfully labor & ſtriue for the loue of him.

Geneſis 32

Of

Of Meditation.

CHAP. V.

Two kinds of Meditations.

AFter Reading, it followeth that we doe meditate vpon the place that wee haue reade. Concerning which point it is to be knowne, that this meditation is ſometimes vppon things that may be figured with the immagination, as are all the points of the life and Paſion of our Saniour Chriſt.

Sometimes againe, this Meditation is vppon things that doe rather appertain to the vnderſtanding, then to the immagination: as when wee thinke vpon the benefits of almighty God, or vpon his goodneſſe and mercy, or vpon any other of his perfections.

This manner of Meditation is called *Intellectuall*, and the other *Imaginarie*, and wee vſe both the one manner and the other in theſe exerciſes,

cises, according as the matter of the things doth require.

How to vse Immaginary Meditation.

THerfore when the mistery whetevpon we intend to meditate, is of the life and Pasion of our Sauiour Christ, or of any other thing that may be figured by imagination, as of the last day of iudgement, or of hell; or of heauen, we must then figure & represent euerie one of these matters in our imagination, in such wise as it is, or in such wise as it passed, and make account, that euen there in the very same place where we are, all the same passeth in our presence. And this manner of meditating, serueth to this end, that by meanes of such a representation of these thinges, the consideration and feeling of them, may be the more liuely in vs.

Some there by, that imagine, that euery one of these things wherupon they meditate, passeth within theyr owne heart; for sithence our heart is able to containe within it the forme of Cities and Kingdomes, it is no great

great matter for it to containe alſo within it, the repreſentation and forme of theſe myſteries. And thys manner of meditating is commonly a great help alſo to keep in the mind more cloſely recollected, by cauſing it to attend to her worke, after the manner of Bees, which worke their Honie combes within theyr owne hiues. Either of theſe two wayes we may vſe in this kinde of Imaginarie Meditation. For in caſe we goe with our cogitation to Ieruſalem, to meditate the thinges that paſſed there, each thing in his own proper place, it is a thing that dooth commonlye weaken and hurt the head.

And for this verie cauſe likewiſe, a man muſt not fixe his imagination ouermuch vpon the thinges whereupon he meditateth. For beſides that it wearieth the heade, a man may alſo fall into ſome deceite by reaſon of this vehement apprehenſion, in perſwading himſelfe that hee ſeeth the things really in very deed, which he imagineth with ſuch vehemencie and force.

Of

Thanksgiuing.

CHAP. VI.

THese three parts beeing ended, there may follow immediatly a Thanksgiuing vnto almighty God for the benefits wee haue receiued. And that we may not interrupt the course of our deuotion with diuers affections and matters, a man may continue this part with the former, taking occasion of such things as he hath meditated vpon, to giue thankes vnto the Lord for the benefit he hath doone vnto him in that Meditation: and with this benefit to ioyne all other benefits, and to giue him most humble and harty thankes for them all.

In what order we must exercise thankesgiuing.

AS for example, when wee haue ended our Meditation vpon anie point of the passion, wee may then forth-

foorthwith giue moſt humble and harty thanks to the Lord for the benefite of our Redemption? and eſpecially, for that it pleaſed him, to redeeme vs with ſo great paines and torments. And euen then alſo let vs giue him moſt humble thanks for al his other benefits.

In like manner, when we haue meditated vppon our ſinnes, wee may giue him thanks for that he hath expected vs ſo long time, and called vs to repentance. And when wee haue meditated vpon the miſeries of this life, wee may giue him thankes for that hee hath deliuered vs from a great number of them. And when we haue meditated vpon the departing out of this world: we may giue him thankes, for that hee hath giuen vs life, and granted vnto vs ſo long a time to repent.

And when we haue meditated vppon the ioyes of Heauen, wee may giue him thanks for that he hath created vs to bee partakers of ſo great felicitie. And ſo likewiſe may wee proceede in all the reſt. And afterwardes (according as we haue declared) a man muſt ioyne with this benefit,

nefite all other benefites; as the benefites of Creation, Conseruation; Redemption, Vocation, and Glorification; of the which benefites wee haue treated heereto fore in the former Meditation. And then for these and other infinite benefites, as wel publique as secret, wee must gyue him as many humble and heartie thankes as we can, and call vppon al creatures both of heauen and earth, to help vs therein. And with this spirit we may sometimes say that song of the three children; *All ye works of the Lord*, or else the Psalme. *My soul praise thou the Lord, &c.*

Daniel 3, 57
Psalm. 103, 1

Of Petition.

CHAP. VII.

HEere it remaineth that wee do treat of the last part of al, which is Petition; which containeth in it two parts: In the one part, we make Petition vnto Almightie God for our neighbors; and in the other, for our selues.

The

The firſt part may bee contained with Thankeſ-giuing, deſiring that all creatures may ſerue and praiſe the Lord, who is ſo worthie to bee praiſed and ſerued, for that he is ſo merciſull and bountifull vnto al his creatures. And with this affection and deſyre of the glorye of Almightie God, let him pray firſt and principally for all the vniuerſall world, that all Nations and people may knowe and ſerue ſo mighty a Lord. Then for all the Catholicke Church, and for all the Gouernours in the ſame. As for example, wee muſt pray for Kings, princes, Magiſtrats that beare rule, either in the Church, or Commonwealth; and for all other inferiour Officers and Miniſters in the ſame; that they may bee careſull of their dutie, in directing all the faithfull in the knowledge and ſeruice of their Creator.

Likewiſe, let him pray for all the members of the Catholick Church, or the iuſt perſons, that it may pleſe Almightie God to continue them in their vertuous life; for ſinners, that may pleaſe him to pardon them; let him pray alſo for hir parents and kinſ-

kinsfolkes, friends, and benefactors: and for all that be in tribulation and captiuitie, and for all prisoners and sicke persons, vnto whom hee may without any distraction or intermission of his prayer, do the workes of mercie, in recommending them vnto almighty God who created them, and referring the necessities of all persounes, into those handes which were stretched vpon the Crosse for them all.

What things we must demaund for our selues.

AFter this, hee may desire such things for himselfe, as hee perceiueth himselfe to stand in need of, according to the particular necessities and miseries, that hee feeleth in his soule, and especially, when he desireth helpe and remedy of Almightie God against such vices and passions, as do most trouble and molest hym, and to graunt him such vertues as be most needfull for him. This kind of Petition (among other cõmodities) hath this withal, that it renueth daily in the soul some good purposes and desires

desires of vertues, and mooueth it to be the more earnest in dooing that thing, which hee hath so oftentimes and so heartily desired, and it maketh him to be the more ashamed of himselfe, when he doth it not by calling to mind with howe great desire and instancy, he hath desired the Lord to grant him grace to do it. And of this mind is S. *Chrysostom*, where he saith thus; Such as pray earnestly in verye deed, will not suffer their hearts to commit any thing that is vnseemely for such an exercise, but haue euer their eies vpon almighty God, with whom a little before they talked & were conuersant. And so by that cogitation, they put away from them all the suggestions of the deuil, when they consider what a haynous matter it were, that he that had a litle before talked with Almighty God, and desired of him chastity and holines, with all other vertues should immediately run to his enemies side, & open the gate of his soule to receiue in filthy and dishonest delights, and suffer the diuell to place himselfe in that heart, where a little before the holy Ghost made his abode. *S. Chrisostom*

But it is verie much to bee lamented, that there be ſome perſons that thinke to excuſe themſelues, by ſaying, that they know not what thing to deſire of Almighty God. Surely this is no ſufficient excuſe. For what beaſt is ſo inſenſible, but that hee knoweth ſome manner of way how to ſignifie the neede he ſtandeth in? What ſick man is there, that cannot ſay, heere it grieueth me? Conſider therfore (O man) thy ſelfe. Conſider (I ſay) with what vices and paſſions thou art moſt troubled & moleſted: if with couetouſnes, if with anger, if with detraction, if with vaine glory, if with ſtubbornneſſe of thine owne will, if with looſeneſſe of tongue, if with lightneſſe of heart, if with the loue of honour, eſtimation, and delightes, if with inconſtancie in ſuch good purpoſes as thou intendeſt, if with ſelfe loue, or any other the like paſſions or peſtilences of the minde, & diſcouer all theſe wounds plainly one by one, vnto that heauenly Phiſition, that he may heale & cure them with the oynment of his grace.

After that thou haſt demaunded remedy againſt thy vices, deſire him

then

then to graunt thee all ſuch vertues as be moſt behooueful for thy ſaluation. And becauſe this is a principall part of this exerciſe of praier, wherein oftentimes is ſpent all the time thereof, with very great taſte and profit, I thinke it good to note heere vnto the deuout Reader, thoſe principall vertues which bee, as it were, the pillers of the ſpirituall life, that thou maieſt alwaies long and ſigh for them, and alwayes deſire them very inſtantly of the Lord in prayer.

¶ Of the moſt neceſſarie *vertues that are to bee demanded in Petition.*

Sect. 1.

FIrſt thou muſt deſire of the Lord theſe foure vertues, which be as it were the foundation of all the ſpiritual life; the which vertues we muſt alwaies haue before our eies, becauſe

But it is verie much to bee lamented, that there be some persons that thinke to excuse themselues, by saying, that they know not what thing to desire of Almighty God. Surely this is no sufficient excuse. For what beast is so insensible, but that hee knoweth some manner of way how to signifie the neede he standeth in? What sick man is there, that cannot say, heere it grieueth me? Consider therfore (O man) thy selfe. Consider (I say) with what vices and passions thou art most troubled & molested: if with couetousnes, if with anger, if with detraction, if with vaine glory, if with stubbornesse of thine owne will, if with loosenesse of tongue, if with lightnesse of heart, if with the loue of honour, estimation, and delightes, if with inconstancie in such good purposes as thou intendest, if with selfe loue, or any other the like passions or pestilences of the minde, & discouer all these wounds plainly one by one, vnto that heauenly Phisition, that he may heale & cure them with the oynment of his grace.

After that thou hast demaunded remedy against thy vices, desire him then

then to graunt thee all ſuch vertues as be moſt behooueful for thy ſaluation. And becauſe this is a principall part of this exerciſe of praier, wherein oftentimes is ſpent all the time thereof, with very great taſte and profit, I thinke it good to note heere vnto the deuout Reader, thoſe principall vertues which bee, as it were, the pillers of the ſpirituall life, that thou maieſt alwaies long and ſigh for them, and alwayes deſire them very inſtantly of the Lord in prayer.

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be alwayes neceſſarie in all the ſteps of our life.

Theſe vertues be a comly compoſition of the inwardd and outwarde man: Diſcretion and attention in all ſuch thiugs as we ſhall eyther doe or ſay; That euery thing may be directed according to the iudgement and order of reaſon; to bridle our tong, and to take a due account of it; and to vſe rigor and auſterity in the gouernment of our perſon.

Now among theſe Vertues, wee haue put the comely compoſition of the inward and outward man in the firſt place; becauſe it is the beginning that diſpoſeth vnto all the others. The compoſition of the inward man, conſiſteth in hauing Almighty God preſent in his hart, and the compoſition of the outwarde man conſiſteth in doing all thinges in ſuch ſort, as is ſeemly for one that is alwaies in the preſence of almightie God, & that he hath him alwayes before his eies, as the Iudge & witneſſe of his whole life.

After theſe do follow other foure Vertues, wherein conſiſteth the ſum of perfe&ion, which Vertues be in ſuch

ſuch wiſe annexed and lincked the one to the other, that the one cannot be had without the other. Theſe vertues be perfect obedience. Mortification of our own proper wil. Fortitude to ouercome all maner of difficulty and labor; and to haue a hatred and contempt of our ſelues For it is manifeſt, that the ſumme of all Chriſtian Doctrine, is a perfect obedience and conformity vnto the will of God, as well in all ſuch thinges as he commandeth, counſelleth and inſpireth, as in all that he ordaineth and diſpoſeth concerning vs. This obedience cannot be kept vnleſſe we haue a Knife in our hand, to cut away all the inordinate appetites of our ſenſuality and Will, which do withſtand the will of Almighty God.

But this ſtroke no man is able to giue, vnleſſe he haue great fortitude of mind to fight with himſelfe, and to make mortall Warre againſt his own inclinations and appetites. And this kinde of warre none other ſhall euer make, but hee that hath for the loue of God, attained to haue a true and holie abhorring and contempt of himſelfe. For looke where ab-

horring is, there dooth easily follow euill intreating, and contempt of the thing that is abhorred; but where is nothing but loue, there doth a man very vnwillingly take the whippe in his hand, to deale roughly with that thing which he loueth. Whereby it appeareth, that no one of these vertues is able to mooue one steppe, without the helpe and succour of the other. After these doe follow immediately other foure very high and noble vertues, which bee, Humility both inward and outward; Pouerty both of spirite and of body; Patience in all aduersities and tribulations; Purenes of intention in good workes, doing all things that we shal doe, all onely for the loue of God, without mixture of any commodity, or respect either spirituall or temporall.

After these, do follow other foure vertues, which are the beginning and end of all perfection: to wit, a most firme faith of such thinges, as Almighty GOD saith and promiseth: An assured hope in him, as in our true and louing Father in all the necessities and tribulations that shall happen

happen vnto vs; A loue of Almighty God, which muſt alwayes burne in our heartes, and ioyntly with this loue, to haue a feare and reuerence of his great Maieſtie and Iuſtice, which muſt euermore accompanie all our workes.

And with all this aforeſayde, wee muſt ioyne perſeuerance and continuaunce in the exerciſe of all theſe vertues, the which cauſeth a man in a ſmall time to attaine to the top of perfection. In theſe foreſayde vertues, doth the ſumme of all perfection principally conſiſt: and therefore all our ſtudy and diligence muſt be imployed in ſeeking them by all meanes poſsible, and eſpecially by Prayer, which is the principall meane whereby all goodnes is obtained.

Heere I thinke good to giue this aduiſe, that when a man ſhall demaund of Almighty GOD any of theſe vertues, he ſtay himſelfe therein for a time; and make as it were a ſtation in euery one of them; in conſidering briefely the principall motiues that may induce vs to the loue and exerciſe of ſuch a vertue.

How to desire of God the vertue of Charity.

AS for example. When we shal desire of almighti GOD the vertue of charity, which is the loue of God, we may say in this wise: Grant me grace (O Lord I beeseech thee) that I may loue thee with al my hart and with all my soule, for that thou art an infinite goodnesse and excellencie, that deserueth to bee loued with infinite loue; and besides this for that thou art my onely benefactor, my Father, my Creator, my last end, and the Spouse of my soule, vnto whom all loue is due.

How to desire the vertue of Hope.

IN like manner when thou shalte desire the Vertue of Hope, thou maist say in this wise; Giue me grace also O Lorde I beseech thee, that in all the necessities and tribulations that shall happen vnto mee in this life, I may trust in thee, seeing thy mercie infinite and thy promises true,

true, and the merits of thy only begotten Sonne bee of infinite value, which doo ſpeake and make interceſsion for me. After this ſort mayeſt thou deſire the feare of God, and humility with other vertues. The form of which petitions I thinke not meet to note here particularly in writing. For like as it is ſaide, that that meate doth more profit the ſickman, which he himſelfe eateth and cheweth with his teeth, then that which is giuen vnto him in drinke: euen ſo, is that prayer wont to bee more profitable, which is framed by him that prayeth with ſuch words as the Holye-Ghoſt teacheth him, then that prayer which is made and compounded with other folks words, which oftentimes be ſayd and paſſed very lightly ouer, without any manner of attention or affection.

This laſt part which is Petition; beſides that it is verie eaſie to bee done, is alſo verie profitable. For as we ſaid before it is not only an exerciſe of Prayer, but alſo of all vertues, and as it were a reading and conference of them all, wherein a man renueth all his good purpoſes and de-

ſires, and recordeth to his memory, the principall pointes and Articles of the Law of God, which is the continuall exerciſe of the iuſt man; of whom it is ſayde, that he meditateth vpon the Law of the Lord both day and night. Pſal. 1, 2.

Theſe fiue parts aforeſaid, may be vſed in the exerciſe of Prayer; albeit (as we haue ſayd) they be not all neceſſary to bee vſed at all times. For ſometimes all the time of Prayer is ſpent in meditation alone, or in petition. Neuertheles, I thought good to ſpecifie heere all theſe partes of Prayer, that no man might leaue off this holy exerciſe for want of matter, and alſo that at ſuch time as deuotion fayleth, (which is no iuſt cauſe why we ſhould relent and with draw our ſelues from good exerciſes) a man might haue matter whereupon to occupie himſelfe during that time, doing on his part ſo much as lyeth in him, which is the thing that Almighty God requireth principally of vs.

Here is diligently to be noted, that among all theſe fiue parts of prayer, the beſt is, when the ſoule talketh with

with Almighty God, as it dooth in petition. For in Reading or Meditation, the vnderſtanding diſcourſeth with little labour whatſoeuer it thinketh good. But when we talke vnto Almighty God, then the vnderſtanding mounteth vp on high, and after it followeth alſo the Will, and then hath a man commonly on his part, greater deuotion and attention, and greater feare and reuerence of the Maieſtie of Almighty God, with whom hee ſpeaketh, and withall, an humble and feruent deſire of the thing which hee demaundeth of him.

And this mouing and lifting vp of the ſpirite, with all theſe actes of vertues accompanying it, doe leaue the ſoule in a more noble ſtate, and better edified, then any other diſcourſe whatſoeuer it bee, as euery man may perceiue by experience in himſelfe. For it is euident, that in the diſcourſe of Meditation, there is no other thing but only a godly inquiſition and conſideration of ſpirituall thinges, the which as it is an acte of the vnderſtanding, ſo it is of little profite, or commodity; but in the deuout

deuout prayer, there is made a concurrence and generall assembly (in a manner) of all vertues, and with their winges, the soule lifteth it selfe vp on high, and attaineth to be ioyned and vnited with the almighty and euerliuing God.

And although this spirituall communication and conference with almighty God, be the best point of all the exercises of praier; yet among al the communications with him, the best & most profitable, is the communication of loue, at such time as we be actually louing of Almighie God, and praysing him, and desiring him with great instaunce and most earnest desires, to graunt vs that we may loue him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable vnto almighty God, nor more pleasant and profitable vnto a man, then the vse, practise and exercise of this so excellent a vertue.

This the holy fathers doo call the exercise of aspyring vnto the loue of God. And to this end were Meditation, Prayer, and al other godly exercises ordained. And therefore it is giuen

giuen for a general rule vnto al ſuch as doe pray, that they labor and endeuour ſo much as lieth in them, to lift vp their ſpirite vnto this deuine communication, which is to ſpeake and treate with almighty God himſelfe, and the exerciſes of aſpyring loue, and the exerciſes of aſpyring vnto him.

And for this cauſe it ſhall do well to leaue this peticion of the loue of God, vntill the end of all the exerciſes of Prayer, and ſo to reſerue the beſt Wine for the ende of this banket, to the intent that when a man is come to the end of his iourney, he may ſtay himſelfe herein ſo long as he liſteth. Howbeit it ſhall not be amiſſe both to begin and ende with this petition of the loue of GOD, whenſoeuer the holy Ghoſt ſhall open him a way, and direct him vnto the ſame.

Moreouer, I thinke it meet heere to giue this aduertiſement, that in all ſuch things as we ſhall demaund, wee doe alledge alwayes on our behalfe, the merits of Ieſus Chriſt, our only and true Sauiour; who (as the Apoſtle ſaith) *Is our Iuſtice, wiſedom, ſanctifi-* 1. Cor. 1, 30

ſanctification and redemption. Vppon his merites wee ought patiently to ſtay our confidence. And his merits we ought to preſent before the diuine Maieſtie, reckoning them, and offering them one by one vnto the heauenly Father, & taking (as Saint *Bernard* ſaith) out of that Treaſnre, all ſuch thinges as are neceſſary for vs. For this is that Lord that hath ſanctifiſed and offered himſelfe in ſacrifice, to the intent that wee might be holy indeede.

Wherefore, *if God bee for vs, who*
Rom. 8, 31. *ſhall be againſt vs? If God iuſtifie vs, who ſhall condemne vs? This is hee*
Acts, 10, 43. (ſaith Saint Peter) *of whom all the Prophets beare witneſſe: that by him is obtained pardon & remiſſion of ſins.* So that in the vertue and name of this Lord, we ought to take a good heart and courage with vs, when we goe to make our prayers vnto Almighty God, and haue this confidence, that whatſoeuer we ſhall duely demand by him it ſhall be graunted vnto vs.

For the principall condition that our petition muſt haue, that it may be effectuall before Aimighty God

is (as Saint *Iames* ſaith) to marke the ſame with faith and confidence. Iames 1, 6.

Whereupon our confidence muſt bee grounded, when we make petition vnto Almighty God.

THis confidence muſt not bee grounded principally vppon our owne ſelues, nor vppon our owne workes and merites, but vppon the workes and merites, of his onely begotten and beſt beloued Sonne, our Sauiour IESVS CHRIST, and ioyntly therewith, vppon the infinite mercy and goodneſſe of Almighty God, which can neuer bee ouercome with any kind of ſinne or iniquity.

And beſides this, our confidence muſt be alſo groũded vpon the truth of the words & promiſes of Almighty God, who hath promiſed in all the holy Scriptures, neuer to faile that man, that with all his heart ſhall conuert himſelfe vnto him, and call vpon him, and repoſe his whole truſt and confidence in him. And albeit hee that prayeth, hath bin vntill that time

time neuer ſo great and heynous a ſinner, yet let him not therefore bee
S. *Ierom.* diſmayed, for (as S. Ierom ſayth) our ſinnes paſt doe not condemne vs, if we take no delight therein. Whereby it appeareth, that they be deceyued that in conſidering theyr owne defects and weakneſſe, doe miſtruſt that Almightie God will not heare them: and they doe not conſider that the principall foundations of this confidence are the merites of our Sauiour Chriſt, and the mercie of Almightie God, and the trueth of his holye word, *Which* (as the Pro-
Pſal. 50, 5. phet ſaith) *is a ſhield vnto them that put their truſt in him.*

Certaine aduices to bee *obſerued in theſe 5. parts aboue named: and eſpecially in Meditation.*

CHAP. VIII.

HAuing now ſpoken of the principall partes of Prayer, I thinke it conuenient to giue certayne aduiſes and inſtructions, which ought to

to be obſerued in them all, and eſpecially in Meditation, whereof wee minde to treate principally in thys place.

The firſt Aduiſe.

That in our Meditation, we muſt not for the obſeruing of our ordinarie courſe, put away frō vs any good thought or conſideration, wherin we finde more deuotion.

Sect. I.

THe firſt Aduice is (concerning the matter of Meditation) that although it bee well done for a man to obſerue theſe ſpeciall poyntes of Meditation, according as they bee heere before diuided by the daies of the week, for to exerciſe himſelfe in them; yet if in the midſt of his way there be offered vnto him any other conſideration, wherein hee findeth more ſweetnes and profite, he ought not to put the ſame away from hym, to fulfill his ordinarie Taske. For it ſtandeth

ſtanderh not with reaſon, that wee ſhould extinguiſh the light which the Holy Ghoſt hath begun to giue vs in any good thought, for to occupie our ſelues in another thought, wherin (perhaps) the ſame light ſhal not bee giuen vnto vs. And beſides this, ſith the principall end of theſe Meditations, is to obtaine ſome deuotion and feeling of diuine thinges, it were againſt reaſon, when we haue already obtained the ſame, with ſom good conſideration, that we ſhould goe about to ſeeke for it by another way.

Howbeit although this bee very true, (ſpeaking ordinarily) yet may not a man therefore take heerein ſo great liberty, as vpon euery occaſion that is offered vnto him, to be mooued forthwith very lightly to forgoe that thing out of his handes, which hee hath as it were in poſſeſsion, for ſome other thing which hee is deſirous to haue; vnleſſe it bee at ſuch a time, as hee perceiueth a more certaine profite in the one, then in the other.

The ſecond Aduiſe.

¶ That in our Meditation, we muſt eſchew the ſuperfluous ſpeculation of our vnderſtanding, and commit this buſineſſe to the exerciſe of the affections of our will.

Sect. II.

THE ſecond aduiſe is, that hee labour to eſchewe in his exerciſe, the ſuperfluous ſpeculation of the vnderſtanding, and endeuour to vſe this matter rather with affections, and feelinges of the Will, then with diſcourſes and ſpeculations of the vnderſtanding.

It is therefore to be noted, that the vnderſtanding on the one ſide helpeth, and on the other ſide it may hinder the operation of the Will, to wit, the lone and feeling of diuine things. For as it is neceſſary, that the vnderſtanding doe goe before the Will to guide it, and giue it knowledge

ledge what it ought to loue? ſo when the ſpeculation of the vnderſtanding is ouer-much, then it hindereth this operation of the will; forſomuch as it ſuffereth it not to haue place and time to worke.

And therefore like as it is ſaide of the poyſon which is put into Treacle, that if it bee little it is wholſome and neceſſarie, but if it be ouermuch it is hurtfull: euen ſo likewiſe, may wee ſay after a ſort in this exerciſe, that the ſeeking to know God with ſimplicity, helpeth the will the more to loue him, but the ſeeking to know him with ouer much ſpeculation, hindereth the Will, and cauſeth the operation, therof for that time to be the more feeble and weake.

And the reaſon thereof is, for that the Vertue and power of our ſoule beeing finite and ſtraited within curtaine boundes and limits, the more it imployeth her vertue and force on the one part, the leſſe remayneth to be employed on the other, euen like the Fountaine that runneth through two Pipes, the more water that it diſchargeth by the one Pipe, the leſſe it hath to yeeld through the other,

ther. And after the like ſort doth the ſoule principally by the operation of the vnderſtanding, by the which (for that it is ſo Noble and ſo excellent a power) the ſoule imployeth and powreth out all her whole force in ſuch wiſe, that in a manner ſhe worketh nothing at all by hir other powers, at ſuch time as the vnderſtanding is very attent and earneſtly occupyed in the vehement ſpeculation of any matter.

And therefore we find by experience, that a man may with more facilitie preſerue the affection of the deuotion in any exerciſe of the bodie, wherein hee laboureth with his hands, then when he hath his vnderſtanding buſily occupyed and attent in the ſpeculation of any matter. For the vnderſtanding and the will, bee as it were two ballances of our ſoul, the which are diſpoſed in ſuch ſort, that the aſcending of the one, is the diſcending of the other, and ſo contrariwiſe.

So that if the ſpeculation doo encreaſe ouer-much, then the affection thereby decreaſeth; and if contrariwiſe the affection doe increaſe, then

the ſpeculation foorthwith decreaſeth: and this is the cauſe why the Patriarke Iacob was made lame of one of his feete, at what time he receiued the bleſſing; for whereas our ſoule hath two feete wherewith to goe vnto Almighty God, which bee the Vnderſtanding and the Will, it is requiſite that the one foot be weakned, to wit, the Vnderſtanding in his ſpeculation, if the Will (which is the other foote) ſhall enioy almighty God in the reſt and quietneſſe of contemplation.

Gen. 32. 26.

And ſo it is ſeene by experience, that in caſe at ſuch time as the ſoule is enioying of Almighty God, it doe but turne aſide, to ſeeke to vnderſtand or ſearch ſome point or matter appertaining vnto GOD, it looſeth forthwith at the very ſame inſtant, the deuotion which it had, and that ſoueraign good thing vaniſheth then away from him which before he enioyed. And therefore not without good cauſe dooth the Bridegroome aduiſe the Spouſe in the Canticles, ſaying; *Turne away thine eyes from me, for they haue made me to flie.*

Can. 6. 4.

Wherefore I counſaile a man in this

this exercise of meditation, to occupie his vnderstanding in speculation with as little curiosity as is possible, and to content himselfe with a simple sight and knowledge of diuine thinges, to the intent that the vertue of his soule recollecting all her forces together, may imploy her self by this affectiue part, (I meane by the affections of the will) in louing and reuerencing the chiefest goodnesse; to wit, Almighty God.

Wherby it appeareth, that those mē take not the right course heerein, that in prayer doe meditate in such wise vpon diuine misteries, as if they should studie to preach them; the which disorderly manner, is rather to cause the Spitite to wander more abroade, then to collect it; and rather to goe out of himselfe, then to keepe within himselfe. And heereof it commeth, that when they haue an ende of their exercise of prayer, they remaine as dry, and without any iuyce of deuotion, and as easily moued to folow euery kind of lightnesse, and vanity of the world, as they were before their exercise.

For (to speake the very truth) they haue

haue not prayed, but rather talked & ſtudyed, which is a thing farre different from prayer.

Such perſonnes ought to conſider, that in this exerciſe of prayer & Meditation, wee rather come to heare then to ſpeake. For (as the Prophet ſaith) *Such as come vnto the Lords feet ſhal receiue his doctrine*, as hee receiued it, and ſayd: *I wil hearken what the Lord ſpeaketh within me*. Wherefore I conclude, that all this buſines of meditation, conſiſteth in ſpeaking little, and in louing much, and in giuing place to the Will, that it may ioyne it ſelfe with all his forces vnto Almighty GOD. And we muſt not ſpurre forwardes theſe two powers of the ſoule alike, not walke in thys way with equall paces, but a ſpeciall dexterity is requiſite to bee vſed to ſtirre vp the Will, and to quiet the vnderſtanding, that it hinder not with his curious diſcourſes the operation of loue.

Deut. 33, 3.

Pſalme 85, 8

Thou muſt make account alſo, that in this exerciſe thou goeſt in a Charryot drawne with two Horſſes, whereof the one is very forward and quicke, and the other very ſlow and dull,

dull: and that thou muſt beare the bridles in thy hand with ſuch dexterity, that the one thou muſt haſten forwarde, and hold the other backe, that ſo they may goe together, the one by the other.

And if thou deſire to haue another more liuely example, make account that the vnderſtanding muſt behaue it ſelfe towardes the Will, as the Nurſe doth towardes the childe which ſhee nurſeth, who after that ſhe hath chewed the meate, ſhe then putteth it into the childs mouth, that the childe may taſte and feede thereupon. For otherwiſe, if the Nurſe ſhould but chewe the meate and alſo eate it vp herſelfe, leauing the childe without any meate, it is certaine that ſhee ſhould doe great iniury to the childe, in ſuffering it to dye for hunger, by eating vp that meate, which was giuen vnto her for the childe.

That the vnderſtanding is as it were a Nurſe to feede the Will in the exerciſe of Prayer.

NOwe in this wiſe muſt the Vnderſtanding behaue it ſelfe towards the Wil in the exerciſe of praier; for it appertaineth to the Vnderſtanding to chewe the ſpirituall matters, as the Nurſe cheweth meate for the Childe; but the Vnderſtanding muſt not retaine the ſame ſpirituall matters for it ſelfe alone, but after that it hath once chewed them, it muſt offer them to the Will, to the intent that the Will may taſt & feede thereupon, and be the more enkindled & confirmed in vertue & goodneſſe, with the taſte and feeling of thoſe ſpirituall matters.

The victuals that doe enter in by the gates of a City, ought to pay only a tribute and impoſt; but in caſe the Porter ſhould take vp all the victuals for himſelfe alone, and ſuffer none to come into the Market, it is certaine that the inhabitants of the Citty would dye for hunger. Now in like manner, if the vnderſtanding, which

which is as it were the firſt gate of our ſoule, (whereby the ſpiritual ſuſtenaunce entereth vnto it) doe take vp all that ſhoulde paſſe by it for it ſelfe alone, in what caſe ſhal the will then bee, but euen very hungry and dry, and in great neceſsity of all vertue and goodneſſe?

The hunting hound if he be good, will not eate the Hare that hee hath taken, but keepeth it faithfully vntill his Maiſters comming; and in like manner ought our vnderſtanding to doe, when it hath founde out any high and ſecret truthes; forſomuch as it muſt not retaine all for it ſelfe alone, but reaſon would that it ſhold aſsigne them ouer to the Will, that ſhe as the Miſtris in this behalfe may ſerue her ſelfe with them.

And for this reſpect diuers deuout and ſimple perſons are truely very happy, who as they knowe little, ſo whē they come vnto almighty God, they are little hindered with the diſcourſe of their vnderſtanding, and therefore in their prayers and meditations, they finde their Willes more tender and more plyant, and better prepared vnto euery godly affection.

Now if thou deſire to know how thou ſholdeſt behaue thy ſelfe herein, among many other wayes that may ſerue in this caſe, thou maiſt vſe this; In euery good thing that thou ſhalt thinke vppon, eyther in prayer or out of prayer, bee carefull to goe out of hand therewith vnto Almighty God, as the young childe dooth, who with euery thing that hee findeth, goeth out of hand to his Mother, and tatleth with her of it.

And ſo in like maner, when in thy prayer, or at any other times, thou findeſt any ſpiritual Iewel, thou muſt lift vp thy hart to Almighty God, eyther to loue him, or to adore him, or to reuerence him, or to prayſe him for the ſame, according as the matter requireth; and thereby alſo to take occaſion to humble thy ſelfe before him, and to deſire him of his grace. It ſhall bee a great helpe alſo heerevpon, to haue the ſpirit of true humility, which cauſeth a man to appeare before Almighty God, very poore and naked, and to proſtrate himſelfe before that moſt high ſoueraigne Maieſtie, & to be more carefull to deſire him of his mercy, for the

the curing of the great miſeries which he knoweth in himſelfe, then to ſearch the profoũdnes of his high miſteries to vnderſtand them. And by ſo doing, hee commeth to be in the preſence of God, as a malefactor that is condemned to death would bee when hee ſhould enter into the Kinges Pallace, to aske him pardon, who would go with ſuch a great and deepe impreſsion of his miſery, that hee would ſcarcely haue eyther eyes to ſee, or hart to thinke vpon any other thing, but onely vpon his owne preſent neceſsity and danger.

The third Aduiſe.

Which preſcribeth alſo bounds and limits to the Will, that it bee neyther too exceſſiue, nor too vehement in her exerciſe.

Sect. III.

THE former aduiſe teacheth vs how wee ought to quiet our vnderſtanding, & commit all this buſineſſe

neſſe to our will; but this preſent aduiſe preſcribeth alſo boundes and lymits to the Will, that it be neither too exceſsiue, nor too vehement in her exerciſe.

Wherefore wee muſt vnderſtand, that the deuotion which wee ſeeke to obtaine, is not a thing that may bee gotten with force of Armes, (as ſome perſons thinke,) who lay on great loade of enforced ſighings and ſobbings, imagining thereby to procure teares and compaſsion, when they thinke vpon the Paſsion of our Sauiour. For ſuch force, doth commonly cauſe the heart to become more dry, and more vnable to receiue the Lords viſitation, according as a holy Father affirmeth.

Moreouer, it doth commonly preiudice and hurt the health of the body; yea, and ſome times leaueth the ſoule ſo aſtonied and agaſt, (by reaſon of the little taſt ſhe hath there receiued) that ſhe is loth to re urne againe to this exerciſe, as to a thing which ſhee hath tryed by experience to haue been very painfull and yrkeſome vnto her. And therefore if the Lorde ſhall ſend vs teares, or other

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the like feelings in our prayer, wee ought humbly to accept them, and to giue them thankes for them. But for a man to wring them out (as it were) by force of Armes, it is no point of wiſedome.

Hee muſt content himſelfe with doing ſincerely what lyeth in him, that is, hee muſt ſuppoſe himſelfe to be preſent at ſuch grieuous torments as our Sauiour hath ſuffered, beholding with a ſincere and quiet eye, as well ſuch paines as hee hath ſuffered, as alſo the loue and charity that moued him to ſuffer them. And when he hath thus doone, let him not vexe or trouble himſelfe any further, though the lord ſend him not teares and compunction of heart.

And he that cannot thus doe, but ſhall perceiue himſelfe to bee ouermuch troubled in this exerciſe, let him not ſtriue to paſſe forwardes, but let him humble himſelfe before Almighty God, with inward quietneſſe and ſimplicity, and deſire him of his grace, that he may be able to proceede in his prayer and meditation, without ſuch great trouble and daunger vnto him. And in caſe it

ſhall pleaſe the Lorde to graunt him this quietneſſe of mind, he ſhal feele a more inward harty deuotion thereby, then hee was wont to feele with the diſquietneſſe of his mind, and it ſhall endure much longer. After this ſort may a man continue in Prayer and meditation a long time together, without feeling any heauineſſe or griefe: but that man cannot ſo doe, that ſhall meditate after the other enforced manner before ſpecified.

And for this cauſe wee muſt take diligent heede, that if at any time there doe ariſe in the ſoule very feruent motions of ſenſible deuotion, or exceſsiue ſobbings & ſighings, we ſuffer not our ſelues to bee carried away with them but we muſt temper them with great moderation, and diſſemble them as much as wee can, and withall, endeuour to keepe and continue that conſideration and thought within vs, which cauſed thoſe feruēt motions; I meane hereby, that we muſt remoue away from vs thoſe ſtormes & alterations of the fleſh: to wit, theſe vehement ſobbings and ſighings and enioy in our ſoule

ſoule with quietnes, the light and deuotion which Almighty God hath then ſent vnto vs.

And after this ſort wee muſt continue in our exerciſe a longer time, & our conſolation ſhall take deeper roote inwardly in our ſoules, & ſhall not giue any outward ſhewe thereof with weeping, ſobbing, and other externall ſignes, which can hardly be auoided without great paine, in caſe a man doe once accuſtome himſelfe very much vnto ſuch ſenſible motions and feruours, whith the ſtronger and mightier they ſhew outwardly, the more doe they quench the light inwardly, and be an impediment vnto vs that wee cannot proceede forward in our Prayer and Meditation.

True it is, that at the firſt beginning of Nouices in ſpirituall exerciſes, ſuch feruours can very hardly be eſchewed. For then the great wonder that a man hath of the newneſſe and profoundnes of diuine thinges, maketh him to enter into ſo great an admiration & aſtoniſhment, that he cannot refrain himſelfe from this feruency. But after that with the vſe of daily meditation of diuine things,

the newnes of them ceaſeth, then is his heart quieted, and although hee loue almighty God with greater vehemency, yet hath hee not ſuch ſenſible feruour and diſquietneſſe in his loue.

And ſo we ſee that the new wine, and the potte of water, when it beginneth firſt, to trie the vnwonted heate of the fire, it boileth ſo forceably that it bubleth vp, and runneth ouer the brim: but after that it hath boiled a certaine ſpace, it ſeetheth then much better, and is much hoter, and yet with leſſe noiſe and vehemency.

That man which was lame from his mothers wombe, whom S. Peter healed, (as it is declared in the Acts of the Apoſtles) ſo ſoone as he perceiued himſelfe to be whole and perfectly curde of his former lameneſſe, the holy Scripture ſayth, that hee walked and leaped, and praiſed Almighty God.

Acts, 3. 8.

This man was not content onely to goe, but as one that had beene ſo long time as it were bounde handes and feete, and finding by experience his new liberty, hee then ſtretcheth

forth

foorth his limmes to the vttermoſt hee could, and leaped and skipped with great ioy & admiration. Howbeit it is to bee thought, that afterwards hee would walke more quietly, and not leape and skip all his life time: but as then, the great ioy hee had of his new and vnaccuſtomed health, would not ſuffer him to bee in quiet.

The fourth Aduiſe.

Which followeth of the foreſaid Aduiſes: And here it is declared, what manner of attention wee ought to haue in our exerciſe of Prayer and Meditation.

Sect. IIII.

OF all thoſe aduiſes aforeſaid, we may gather what manner of attention we ought to haue in prayer. For in this exerciſe it is chiefely expedient for vs to haue our heart not heauie or dull, but liuely, attent, and liſted vppe on high. In figure whereof, wee reade that the Angell

Ezech. 2. 1. gell ſayd to the Prophet *Ezechiell*, that hee ſhould arise, and ſtand vpon his feete, when the Angell would talke with him, and declare vnto him the diuine myſteries.

In like maner we read, that thoſe two Cherubins which *Salomon* placed at the two ſides of the Ark of the Teſtament, ſtood with their winges liſted vp on high, and ſtretched abroad as if they would flie, to ſignifie what a great attention and lifting vp of the ſpirite, a man ought to haue at ſuch time as hee preſenteth himſelfe before almighty God, to ſpeake and ſtand before him.

1 Reg. 6. 24.

But as it is neceſſary on the one ſide, to be in prayer with ſuch an attention and cleſe recollection of the minde; euen ſo on the other ſide, it behoooueth that this attention bee qualified with temperance and moderation, that it bee neither preiudiciall to our health, nor any impediment to deuotion.

For ſome there be that doe weary their heades with ouermuch violence, whiles they labour to be attent vnto thoſe things that they meditate vpon. And others againe there bee

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that to auoid this inconuenience, are in their meditation very ſlacke and negligent, and very eaſie to be carried away with euery wind. Now to eſchew theſe two extremities, it is expedient that wee vſe ſuch a meane, that wee doe neither with ouermuch attention weary our head, nor with careleſneſſe or negligence, ſuffer our thoughts to goe wandering whether ſoeuer they will. So that like as we vſe commonly to ſay vnto him that rideth vpō a kicking flinging horſe, that hee muſt take good heede how hee holdeth the raines of his bridle, and keepeth a meane therein, that is, he muſt hold them neither too hard nor too ſlacke, that the horſe neither turne backeward, nor run too headlong forward: euen ſo muſt we endeuour, that our attention may proceede in our prayers with moderation, and not with violence, and with a temperate carefulneſſe and diligence, and not with exceſsiue labor and trauaile.

Of both theſe pointes wee bee aduertiſed in the holy Scripture. For of the one Salomon ſaith: *Who ſo ſqueſeth ouermuch the Puppes to get out* Pro. 40. 33.

milke

milke, ſhal wring out bloud. And of the other point, the Prophet Eſay ſaith: *Reioyce with her al yee that moorne for her, that yee may ſucke & be ſatiſfied with the breaſts of her conſolation.*

Eſa. 66. 10.

Howbeit, in caſe wee faile of the meane, and doe leane vnto any of theſe two extremities, it is leſſe hurt to leane vnto ouermuch attention, then vnto careleſneſſe & neglecting of our attention. For a man is prouoked to careleſneſſe & negligence by his owne corrupt and euill inclined nature, but hee is not ſo prouoked vnto attention. And therefore like as a houſe that is built vpon the ſide of a hill, ſhould not loſe much in the building, if at any ſuch time at it cannot be built by line & leuell iuſt vpright, the building thereof do more bende rather vpwarde then downeward: euen ſo ſhall not our attention take any preiudice, if at what time it cannot continue in our prayers in ſuch a mediocrity as wee deſire, it doe rather decline to that extremitie, wherein is leaſt daunger, which is, (as wee haue ſaide) rather to ouermuch attention, then to care-

careleſneſſe and negligence.

This aduiſe is of ſo great importance, that for want heereof we haue ſeene that certaine perſons haue paſſed ouer many years with taking little profite by their prayers, for that they haue beene careleſſe, dull, and (as it were) neyther hote nor colde therein. And others contrariwiſe, haue fallen into great ſickneſſe, and haue hurt their heades with ouermuch heate and vehemencie, which they haue vſed in their meditations. But eſpecially we muſt be wel wary, that at the beginning of meditation, wee doe not trouble and wearie out heades with ouermuch attention.

For by ſo dooing, wee ſhall want force and ſtrength to paſſe forwards therein; as it commonly happeneth to the trauailer, when he maketh too great haſt in his going at the beginning of his iourney.

The

The fift Aduiſe.

That wee muſt not be diſmaid nor giue ouer our exerciſe of Prayer & Meditation, at ſuch time as we want deuotion therein.

Sect. V.

BVT among all theſe aduiſes the principall is, that hee that prayeth be not diſmaide, nor giue ouer his exerciſe, when hee feeleth not forthwith ſuch ſweetneſſe of deuotion as hee deſireth: as ſome perſons vſe to doe, who are very much deceiued heerein.

Wherefore it is to be noted that in very deede the hart of man is very like vnto a troubled water, which cannot ſuddainly be cleered againe, bee the diligence neuer ſo great that is beſtowed aboue it, but it muſt haue time and ſpace, to bee cleered and ſetled by little and little. And in ſuch

ſuch caſe vndoubtedly is our hearte, which as it is wont to bee troubled, with the daily intermedling & dealing in worldly affayres, ſo after that it is once troubled, it cannot foorthwith be ſetled and quieted in ſo ſhort a ſpace againe, but it muſt needes haue conuenient ſpace and time for the ſame. And therefore Eccleſiaſtes ſaith very wel; *That the end of praier is better then the beginning*: becauſe at the beginning of prayer, the heart is troubled and diſquieted, bnt in the ende it is more ſetled and quieted, and better diſpoſed vnto this holy exerciſe. Eccle. 7, 10.

Wherefore, like as he that will enkindle a fire in greene Wood, muſt haue patience, and expect vntill the wood bee dried by little and little, & beſides all this, it is requiſite, that hee continue for a time in blowing and enkindling it, and doe ſhed alſo ſome teares with the ſmoake, if hee will enioy the fire according to his deſire; euen ſo it behoueth vs oftentimes to labour and perſeuere in the beginning of prayer, in caſe we will in the end enioy the ſweet & cleare fire of deuotion, and of the loue of God,

God.

Nowe for this cauſe it is requiſite for him that prayeth, to expect the comming of the Lorde with longanimity and perſeuerance. For it is very conuenient, as well in reſpect of the glory of his high diuine Maieſtie, and baſeneſſe of our condition, as alſo for the greatneſſe and importance of the affaires that wee haue in hand, that we doe oftentimes attend and watch at the gates of our ſacred Pallace. *Bleſſed is the man* (ſaith the euerlaſting wiſedome) *that heareth my wordes, and watcheth daily at my gates, and tarieth at the porch of my houſe: for who ſo ſhal finde mee, ſhal finde life, and hee ſhal receiue ſaluation of the Lord.* And the Prophet Ieremie ſaith, *It is good to expect the ſaluation of the Lord God with ſilence.*

Prou. 8, 33.

Lam. 3, 26.

The proude man, and hee that miſtruſteth the prouidence of Almighty God, hath neyther patience nor humility to expect the Lordes comming, but the humble man ſaith with the Prophet; I expected againe and againe for the Lord, & he heard my prayer.

Pſal. 40, 1.

If the Fiſher or Hunter haue not patience

patience to expect for the game that he seeketh, what profit shall hee ger by his trauaile? Nowe in this our fishing and hunting in prayer, beeing of so great importance as it is, wee may account a long time well bestowed, that is employed in watching and expecting for so rich and so happy a treasure as is the Almighty and euer-liuing God.

Of that couragious and constant Woman which Salomon discribeth in his Prouerbes, (among other notable things) he sayth thus, *That she did as the Merchants Shippe, which brought her bread from far Countries,* Wherby he giueth vs to vnderstand, that when wee shall not finde this bread of life forthwith according to our desire, we must then trauaile and saile so long time, as shall be necessary vntill we finde it. prou. 31, 14.

If thou shalt persеuere in calling, (saith our Sauiour Christ) assure thy selfe that at the length thou sha't haue aunswere. For it happeneth oftentimes, that that thing which is desied in the beginning of prayer, is graunted at the ende of prayer with great increase. Math. 7. 7. Mar. 11, 24.

Happy

Happy therefore are thoſe ſoules, that perſeuere in Prayer after thys ſort. For vndoubtedly the greater theis perſeuerance is, the greater aboundance ſhall they haue of his graee One of the principall thinges that thoſe perſons muſt haue, that do diſpoſe themſelues to receiue great gifts and fauours of Almighty God, is longanimity and patience of hart, to expect faithfully ſo long time for them as almighty God would they ſhould expect; & in the meane ſeaſon to comfort themſelues with that hope of the Prophet, which ſayth;

Habac. 2, 3. *If he ſhall delay his cõming, I will not faile to tarry for him, for he wil ſurely come, and wil not ſtay ouer long.*

Nowe when thou haſt after this ſort expected a certaine time for the Lordes comming, in caſe the Lord ſhall then come vnto thee, giue him moſt harty thanks for his cotnming; & if it ſeeme vnto thee that he commeth not, humble thy ſelfe then before him, & acknowledge that thou art not worthy to receiue that thing which he giueth not vnto thee: and let this content thee for that time, that thou haſt made a ſacrifice of thy ſelfe

ſelfe, denied thine owne will, crucified thy appetite, ſtriuen with the deuill, and with thy ſelfe, and done at the leaſt what thou couldeſt for thine owne part.

And in caſe thou haue not adored the Lord with ſenſible adoration according to thy deſire, it is ſufficient that thou haſt adored him in ſpirite and in truth; according as his will is to bee adored. And truſt me aſſuredly in this poynt, that this is the moſt dangerous paſſage of all this nauigation, and the place where true deuout perſons are proued and tryed; and that if thou eſcape well out of this danger, thou ſhalt haue proſperous ſucceſſe in all the reſt. Iohn 4, 24.

To conclude, if (all this notwithſtanding) it ſeeme vnto thee, that it were but time loſt to perſeuere in prayer, and to trouble & weary thy head without any profite, in ſuch a caſe I account it not any inconuenience, if when thou haſt done what lyeth in thee, thou take then ſome deuout Booke, and change for that time thy prayer into reading. Howbeit with this condition, that thy reading be not paſſed ouer with too great

great haſt or ſpeede, but leiſurely, & with great attention and conſideration vnto ſuch thinges as thou dooſt reade, and intermingle now and then in places conuenient, prayer with reading, which is a thing both very profitable, and very eaſie to bee performed by all kinde of perſons, bee they neuer ſo rude, and newly entered into this way.

Of ſixe points that are to bee meditated vpon in the holy Paſſion of our Sauiour Chriſt.

The laſt Chapter.

FOrſomuch as the moſt holy Paſſion of our Sauiour Chriſt, is the principall matter of meditation, it is meet that ſithence wee haue hetherto treated of meditation in generall, we do now treat particularly how we ought to meditate vpon the Paſsion of our Sauiour Chriſt, to the intent that wee may know, how to behaue our ſelues in this matter.

But heere wee muſt firſt preſuppoſe,

poſe, that among all the deuotions in the world, there is none more ſecure, none more profitable, or more vniuerſall for all kind of perſons then the remembrance of the holy Paſsion of our Sauiour Chriſt. For conſidering that our Sauiour Chriſt is (as he himſelfe ſaith) *The way, the truth, and the life*, there is none other exerciſe more fit and conuenient to direct vs to goe vnto God, to knowe God, and to enioy God, then to fixe alwaies our eyes vppon our Sauiour Chriſt. For though Chriſt bee vnto vs the way, the truth, and the life, in all thinges whereſoeuer we conſider him, yet is he moſt ſpecially ſo vnto vs, when wee behold him vppon the Croſſe. And therefore Saint *Bernard* ſayde very deuoutly; *Well may I (O Lord) cõpaſſe aboue heauen, & earth, yet ſhall I not find thee but vppon the Croſſe. There thou lyeſt, there thou ſleepeſt at none day.*

Iohn 14, 6.

S. Bamard.

But leauing nowe this matter for another place, I will onely treate at this preſent, after what ſort we ought to behaue our ſelues, whē we meditate vpon the holy Paſsion of our ſauiour Chriſt; for there be ſome ſim-

ple

ple perſons, that ſeeke nothing els in this holy exercise, but onely to ſhed a fewe teares, in taking compaſsion vpon the bitter paines and ſorrowes of our Sauiour, and ſo do ſtay themſelues in this poynt alone, without paſsing any further. And albeit this taking compaſsion of our Sauiours paines, be very good and neceſſary, (for ſo much as it is the foundation of all the reſt, as hereafter ſhall be declared) yet this is not the onely fruite that may bee gathered of this holy tree, but there bee others farre greater then this; forſomuch as out of the meditation of the holy Paſsion, doth all the profite of the ſpirituall life proceede.

Wherefore wee muſt vnderſtand, that there be ſix things (among many others) that may be conſidered in the holy paſsion of our Sauiour; to wit, The greatnes of his paines, The grieuouſneſſe of our ſinnes, The excellency of the benefite, The magnificence of the goodnes of almighty God, The multitude of the vertues of our Sauiour Chriſt, which do very brightly ſhine in his holy paſsion; And the conueniency of this meane,

mean, wherby almighty God vouchſafed to worke our Redemption.

Theſe ſixe pointes ought wee to conſider for ſix effects, wherin conſiſteth all the profit of the ſpirituall life. For we muſt conſider the greatneſſe of the paines of our Sauiour Chriſt, that we may take compaſsion of them. We muſt conſider the greatneſſe of our owne ſins, that we may abhorre them. We muſt conſider the greatneſſe of the benefite of his paſsion, that wee may giue him thankes for it. We muſt conſider the excellencie of the goodneſſe of Almighty God, which in this holy paſsion of our Sauior is diſcouered vnto vs, that wee may very hartily loue the ſame paſſing great goodnes: we muſt conſider the multitude of the vertues of our Sauiour Chriſt, which do likewiſe ſhine very brightly in his paſsion, that we may bee prouoked thereby to imitate them. And wee muſt cõſider the conuenience of the myſterie of his holy Paſsion, that we may be brought thereby in admiration of the wiſedome of Almightie God, and be the more confirmed in the faith of his holy myſterie.

I.

II.

III.

IIII.

V.

VI.

Of these six poynts we intend now to treate, and of each one of them in his due place and order.

¶ *Of the passing great paines and torments, which our Sauior Iesus Christ suffered in his most bitter Passion.*

Sect. I.

FIrst, we muſt conſider the paſsing great paines of our Sauious Chriſt, to prouoke our ſelues by that conſideration to take compaſsion of thē, as reaſon is that the members ſhould take cōpaſsion of their head. Wherfore it is to be noted, that the paines which our ſauiour ſuffered in his bitter Paſsion, were (as the holy fathers ſay) the greateſt that euer were ſuffered in this world. This ſhall appeare manifeſtly to be true, if we do conſider fiue principall cauſes frō whence the paſsing greatnes of theſe paines proceeded.

This firſt cauſe was, the paſsing greatnes of his charity, which made him deſirous to redeeme mankinde moſt aboundantly, and to ſatisfie moſt

moſt perfectly for the iniuries & offences committed againſt the diuine Maieſty. And becauſe the greater paines he ſhold ſuffer, the more perfectly he ſhold accompliſh both the one and the other, (and he wanted not the forces of grace to beare as great a burthen as he would,) therefore he would that his paines ſhould be paſsing great, that ſo likewiſe the ſatisfaction which hee ſhould make for our debt, & the work of our Redēption, might be alſo paſsing great.

The ſecond cauſe (which followeth hereof) was, that he ſuffered his paines without any manner of eaſe or conſolation. For (according to the reaſon before mentioned) he ſhut vp from himſelfe all the gates, whereby any manner of conſolation might come vnto him, either from heauen or from earth: inſomuch that hee was content to bee forſaken not onely of his Diſciples and friendes, but alſo of his owne Father, yea, and of himſelfe alſo; to the intent that ſo being deſtitute of all company, hee might bee burning in the furnace of his moſt grieuous paines and torments, without all manner of refre-

ſhing of any eaſe, or cõſolatiõ whatſoeuer, that by any meanes might come vnto him. And therefore he ſaid in the Pſalme; I am become as
Pſal. 88. 4. a man deſtitute of all help. I am left among the deade, notwithſtanding that I alone am hee that among the dead by right am free from ſinne and from death. And in another Pſalm hee ſaith; I am plunged in the bottome of waters and of mire, & I find
Pſal. 69. 2. no place where to ſtay my feet. This is that forſaking which our Sauiour ſignified vpon the Croſſe, when hee
Mat. 27. 46. ſaide: *My God, my god, why haſt thou*
Pſal. 22. 1. *forſaken me?* For at that time his holy humanity was forſaken in the midſt of the furious ſtreame of his paines and torments, and was left deſtitute of all things that might either with-
Leu. 16. 8. ſtand or mittigate the force and vehemencie of them. This was figured in the law, by thoſe two beaſtes that were offered for the ſins of the people: of the which the one was killed and offered vp in ſacrifice, and the other departed away, & was ſent into the Wildernesſe, leauing her companion alone in the tormentes. The like was doone in this heauen-

lie

ly ſacrifice, where God and man was offered for the ſinnes of the worlde: and the one of the two natures, to wit, the humanity, was ſacrificed and did ſuffer; but the other nature, to wit, the diuinity departed away, leauing her ſiſter and companion all alone to ſuffer the torments. For albeit that (as concerning the bond of vnion) the diuine nature neuer forſooke the humane nature, which it had once taken: yet as touching the conſolation, and eaſe of the paines and tormentes, it did wholy forſake the ſame. And therefore we ſee, that the Martyrs when they went to ſuffer death, ſhewed themſelues very couragious, merrie, and ioyfull: but our Sauiour, being the very fountain of grace and of ſtrength, (thorough whoſe vertue the Martyrs had ſuch force and courage to be able to doe that which they did,) tremble, and ſwate euen very droppes of bloud, when he went to ſuffer paines & torments for vs, For in the Martyrs the vertue of charity, which redounded into the inferior forces of the ſoule, cauſed them to haue very great courage and ioy, but in our Sauiour

Christ, both these and all other influences, were by speciall miracle suspended, that so he might drinke the cup of his most pitter paines, pure and without mixture of any maaner of ease or consolation.

The third cause of his so grieuous paines, was the tendernes of his cõplexion. For whereas his holy body was formed miraculously by the holy Ghost, & the things that are done by miracle, bee more perfect than those that be done by nature (as S. Chrysostome declareth, speaking of the water, which was turned into wine at the mariage) it foloweth that our Saniors body was the most best complexioned, and most tender of all bodies that euer were or shall be; insomuch as a holy Father sayeth: *That if there had bin no external violence done vnto our Sauiours body, it would haue indured a very great number of yeares, by reason of the perfectiõ & tendernes of the cõposition thereof.*

The fourth cause of his so grieuous paines, was the very kinde of death which hee suffered, with all the circumstances that happened in all the continuance of his Passion; for

somuch

ſo much as each one of them (if they bee well conſidered) was a kinde of martirdom by it ſelfe. And that thou mayeſt moſt clearely perceiue the ſame, begin euen from the firſt entry of his Paſsion vntil the end of it, and thou ſhalt find (amõg others) twelue moſt grieuous paines, which our Sauiour there ſuffered; the which *I* will rehearſe here very briefely, notwithſtanding that in euery one of them there is very much to bee ſaid and conſidered.

The firſt was, the agonie in the Garden, and that wonderfull bloudy ſweate, which trickled downe throughout all the parts of his body vnto the earth, which was the moſt new and moſt ſtrangeſt thing of all that euer hath hapned in the world.

The ſecond was, to bee ſold for ſo baſe a price of his owne Apoſtle and Diſciple, vnto ſo cruell enemies.

The third was, to be ſo oftentimes caried through the common ſtreets bound and manacled, as if hee had been a very thiefe.

The fourth was, the punniſhment with whipping & ſcourging, which beſides that the laſhes were very cru-

elly laide on him, and very many in number, it is not a punishment for a man of any credite, or honestie, but for bondslaues, vagabonds, and men of most vile and base condition.

V. The fift was, that most cruell inuention of the Crowne of Thornes, wherein were ioyned together, both most grieuous shame and dishonor, and withal most grieuous paine and torment.

VI. The sixt was, those so manifold blasphemies, and sundrie kindes of most villanous mockeries, injuries, and reproaches, which were ioyned with the torments; as to spet so oftentimes in his face, as though hee had beene a blaspheamer; to giue him buffets and blowes, as if he had beene a vagabond; to apparrell him sometimes in white garments, and sometimes in redde, as if hee had beene a foole; to hood-wincke his eyes and to ieast at him, saying; *A reade who hath smitten thee*: as if hee had beene a very dissard; to cloath him with a purple garment, and set a Reede in his hand, to kneele on one knee before him, to smite him on the heade with a Reede, as if hee had

Mat. 26, 68.

had beene a counterfeite king; and beſides all this, to proclaime him through the common ſtreetes as a malefactor. Who euer ſaw ſo many kinds of reprochfull iniuries heaped together vpon one man.

The ſeauenth was, that wonderfull contempt & deſpite, which was done vnto him (being the ſonne of Almighty God) when they compared him with Barrabas, and made leſſe accouut of him then of Barrabas. Inſomuch as that Lord, by whō al things were created, and in whome all things doe liue and are preſerued, was accounted more vnprofitable, and more vnwoorthy to liue, than Barrabas an infamous malefactor. VII.

The eight was, in that they inforced him to carrie vpon his ſhoulders, (which were al to rent and bruſed,) the very ſame inſtrument of the Croſſe, whereupon hee ſhould ſuffer death. The tormentors themſelues (which are commonly miniſters of cruelty) doe vſe to hide the eyes of them that are to bee beheaded, that they may not ſee the inſtrument that ſhall bereaue them of their life; but heere they doe not VIII.

onely not vſe this kinde of humanity towards our Sauiour, but they lay the ſame inſtrument of his death, euen vppon his owne ſhoulders, to the intent that his heart might firſt ſuffer the torment of the Croſſe inwardly, before that his body ſhould proue it outwardly.

The ninth was, the very martyrdome of the Croſſe, which is a moſt cruell kinde of torment; for it is not a ſpeedy kinde of death (as to bee hanged, or beheaded) but very long and lingering; and the woundes be in the moſt ſenſible parts of the bodie; to wit, in the feete and handes, which are moſt full of veines and ſinewes, which be the inſtruments of feeling. Moreouer, his paynes were increaſed with the poyze & weight of his owne bodie, which alwaies bended and ſwayed downward; and ſo it euer rented and enlarged his woundes, and augmented the griefe of his torments; and this cauſed his martyrdome to become ſo extream grieuous, that although hee had no deadly wound. yet by reaſon of the paſsing greatnes of his paines, his moſt holy ſoule departed out of his moſt

moſt precious bodie.

The tenth was, that whereas our Sauiour was thus tormented vppon the Croiſe, and there became a very ſea of paines and torments, yea whereas hee was in ſuch a dolefull caſe, that if wee ſhould ſee a very dogge in the ſtreets ſo pittifully tormented, it were able to breake our hearts; yet all this notwithſtanding, his cruell enemies were ſo far offfrō taking any pitty or compaſsion vpon him, that euen at that very time they mocked and ſcoffed at him, and wagged their heades, ſaying; *Fie on thee, that deſtroyeſt the Temple of God & within three daies buildſt it again.* Mat. 27. 40.

The eleuenth was, to haue his moſt innocent mother preſent before his eies at al theſe martyrdomes, knowing ſo well as he did, what a paſsing great griefe it was vnto her moſt innocent hart.

The twelfth was ſuch a cruelty, as the like was neuer ſeene, to wit, that wheras his moſt holy body was all voide of bloud, and all the fountaines of his veines emptied, and his howels dryed vp, by reaſon of the great aboundance of bloud which he

hee had ſhed, when hee requeſted a little water, they did not onely not graunt it vnto him, but inſteede thereof, they gaue him to drinke Vineger and Gall.

Luke. 16.24. Now what thing could be more cruelly done then this? True it is that the rich couetous man, which was tormented in hell, had a drop of water denied him when he required it, but yet hee had no gaule giuen vnto him. But here they do not onely denie the ſonne of God the thing that he deſired, but beſides that they encreaſe his moſt grieuous paines with another new kind of torment.

Euery one of theſe pointes being conſidered ſeuerally by it ſelfe, will miniſter ſufficient matter of very great griefe and ſorrow to any good Chriſtian heart. And therefore whoſoeuer is deſirous to haue an earneſt & inward compaſsion of the paines of our Sauiour, let him goe through euery one of them, and make a ſtation at each of them; and (be he neuer ſo hard hearted) it is not almoſt poſsible, but that in ſome one or other of them, hee ſhall find very vehement motions, to prouoke him vnto

vnto griefe and compaſsion.

Howbeit the pains of our Sauiour Chriſt are not thus ended, there bee yet others without all compariſon, farre greater than theſe: to wit, the paines of his bleſſed Soule. For all theſe paines aboue named, do for the moſt part appertaine to the paines of the Croſſe, wherin his body ſuffered outwardly: but beſides this viſible Croſſe, there was yet another inuiſible Croſſe, wherein his moſt holy Soule was crucified within his body, hauing alſo foure armes and foure nayles, (which were foure dolorous conſiderations,) and theſe were a far greater torment vnto him then the very outward Croſſe. For firſt of all there was repreſented vnto him, all the ſins of the world, that were preſent, paſt, and to come, (for all which he ſuffered) and that ſo diſtinctly, as if they had beene the ſins but of one man alone. Now, to him that bare ſuch a paſsing great loue and zeale vnto the honor of his Father, what an vnſpeakable griefe was it, to behold ſuch an infinite number of abhominations and offences, committed againſt ſo high a Maieſty? For it is certain

certaine, that the sinnes of one man alone, weere able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the sinnes of all men, & of all the world cause vnto him? Surely there is no vnderstanding able to comprehend the passing greatnes of this griefe.

Secondly, there was also represented vnto him the vngratitude and damnation of many men, and especially of many wicked Christians, which woulde neuer acknowledge this singular benefite, nor endeuour to profit and helpe themselues with this so great and costly a remedie, as he there prepared for them. This was also a farre greater tormen vnto him then the torment of the Crosse. For it is a greater paine vnto a Labourer to be denyed his day wages, and the fruite of his labour then the verie labour it selfe, albeit it were verie great. And for this cause our Sauiour complained by his Prophet Esay, of this iniurie vnto his Father, saying: *I said, in vaine haue I trauailed, in vaine and without cause haue I wasted my strength*: And he com-

Esay. 49. 4.

plained

plained of this ingratitude not onely to his Father, but alſo euen vnto men themſelues, by Saint Bernarde, ſaying: *O man, conſider what cruell torments I ſuffred for thy ſake. Ther is no pain that tormenteth me ſo extremly as thy ingratitude doth. I call vnto thee that do ſuffer for thee. Behold the paines that do torment mee: behold the n tiles that do pierce through my hands & feet: behold the ſhameful reproches & deſpite wherewith they diſhonor me. And although the paine which I ſuffer outwardly be ſo paſſing great, yet is the paine far greater which I ſuffer inwardly, whē I ſee thee ſo vngrateful & vnkinde towards mee for the ſame.* S. Bernard.

In like manner, there was repreſented vnto him, the horrible ſinne of that miſerable people of Iewrie, & the terrible puniſhment that was prepared for thē within a ſhort time after, which vndoubtedly was a greater griefe & torment vnto him, than the cuppe of his bitter Paſsion. For if the Prophet Ieremy ſignified, that the ſinne which the Iewes committed in going about to kill him, grieued him much more then his owne very

very death, what a griefe (trow you) would it be to our Sauiour, who had without all comparison, farre greater charity and grace, than the prophet Ieremie.

III. There was moreouer represented vnto him the griefes, and dolefull sword of sorrow, which pearced the hart of his blessed Mother, when she saw him suffer berween two theeues vpon the Crosse, the which vndoubtedly was so great a griefe and paine vnto him, as the loue was great and inestimable which he bare vnto her.

Luke. 2,35.

Now these foure considerations & griefs, were as it were foure armes of another inward Crosse, wherwith his blessed soule was likewise crucified within his body. So that our Sauiour suffered that day the paines and torments of two crosses, the one visible, & the other inuisible. Vpon the one crosse his body suffered outwardly, and vpō the other, his soule suffered much more inwardly. Nowe howe passing great the griefe was, which proceeded of these foure cōsiderations, there is no vnderstāding able to comprehend it; and yet we may coniecture somwhat therof, by that outward

ward ſhewe of his bloudy ſweate in the Garden.

Whoſoeuer then ſhall attentiuely conſider all theſe cauſes, ſhall clearly ſee how paſsing great the paines and torments of our Sauior were, which is the intent of this firſt manner of meditating vpon his moſt bitter paſsion. Howbeit, this muſt not bee the finall end of this exerciſe, but rather it muſt be vſed as a meane to come to other ends, to wit, to vnderſtand hereby what a paſsing great loue he bare vnto thee, that would ſuffer ſo much for thee; and what a great benefit he did vnto thee, in buying thee with ſo deare a price; and how much thou art bound to doe for him, who hath done and ſuffered ſo much for thee; and aboue all this, how greatly thou oughteſt to abhor thy ſinnes and to bee grieued with them, ſith they were the cauſe of his ſo long and painfull martyrdome. Now for theſe foure ends (whereof wee will intreate in the Sections following) ſerueth this manner of contemplation Whereby it appeareth, that this firſt manner of meditating (by way of taking compaſsion of the bitter

paines

paines of our Sauiour) is as it were a meane or a ladder vnto all the other, And for this very cause S. Bonauenture made great account of this maner of meditation vpon the Passion, because it is sensibly seene, that this manner of meditation openeth the way vnto al the other maners of meditating vpon the same.

Howe in the Passion of our Sauiour Christ, appeareth very manifestly, what a grieuous thing Sin is in the sight of Almighty God.

Sect. II.

THE second point that wee haue to consider in the Passion of our Sauiour, is the grieuousnesse of our sinnes, whereby to moue our hearts to be sorrowful for them and to abhorre them. Wherefore we must vnderstand, that (as all holy learned Fathers do affirme) our sinnes were the very cause, why the Sonne of almighty

mighty God ſuffered ſuch grieuous paines, torments, and cruell death; as he ſuffered in this world. For it is certaine, that if there had beene no ſinne to be the meane and occaſion of his ſuffering, it had not beene needfull for him to haue ſuffered as he did.

It is not agreed among the learned Diuines, whether the Sonne of GOD ſhould haue beene incarnate, in caſe man had not ſinned, (for ſome doe affirme it, and ſome doe denie it,) but this is holden for a moſt certaine trueth, that in caſe man had not ſinned, the Sonne of GOD ſhoulde not haue dyed. Whereby it appeareth, that our ſinnes were the very cauſe that mooued him to ſuffer all theſe miſeries, and that our ſinnes weere they that threw him into this priſon, And that our ſinnes were they that nailed him vpon the croſſe.

And think not, becauſe they were not thy ſinnes alone which were the cauſe hereof, that thou art therefore worthy of the leſſe punniſhment, for according to the lawes of iuſtice, he deſerueth no leſſe punniſhment that killeth

killeth an innocent being accompanied with many in committing the fact, then if he alone had killed him.

So that by this rule thou seest, what greate reason thou hast to moue thee to abhor thy sins, and to be earnestly sorry for them, by calling to minde, that they were the tormentors, which in very deed crucified the Sonne of Almighty God, and caused him to suffer so greate paine, and tormentes. This being throughly considered as it ought, is a farre greater cause to moue a man to abhorre sin, & to be sorry for the same, than all other losses and miseries that ensue of sin, yea although we should reeken among our losses, the depriuation of the euerlasting glorie, and felicitie which is lost by sinne, and the euerlasting horrible paines which bee purchased by the same. Nowe according vnto this doctrine, when thou shalt bee occupied in meditating vppon the holie Passion, and shalt see howe the enemies do apprehend our Sauiour, and how they accuse him & buffet him, and howe they spit vppon him and whip him, &c, thinke for certaine that

that thou art in very deede in company with them, and that thou haſt ioyned with them in this conſpiracie againſt our Sauiour. So that thou maieſt truely ſay, that thy ſinnes do accuſe him, that thy diſſolute behauiour bindeth him, that thy anger and malice whippeth him, that thy preſumption and raſhnes buffeteth him, that thy pride crowneth him with thornes, that thy fond brauerie and vanities, doe cloath him with purple, that thy pleaſures and delightes, giue him to drinke gaule and vineger, and to be ſhort, that thy diſobedience, nayleth his hands and feete vpon the Croſſe. For ſo much as the paines, which thou deſerueſt by theſe thy ſins, hee vouchſafed of his infinite charitie to ſuffer for thee. For it is certaine, that the tormentors ſhoulde neuer haue had power to torment him, as they did, in caſe thy ſinnes had not giuen them force and ſtrength to doe the ſame.

Of

Of the passing great benefit of our Redemption.

Sect. III.

THirdly, we ought to consider in the holy passion, the greatnes of the benefit which our Sauiour hath doone vnto vs, in redeeming vs by this meane. And although there be infinit things to bee laid in this matter, yet at this present I will doe no more, but onely note briefely three principall points, which are to bee considered in this most excellent benefite of our redemption. First, what our Sauiour hath bestowed vpon vs by the same redemption. Secondly, what meane he vsed in giuing it vnto vs And thirdly, with what passing great loue he gaue it vnto vs.

How passing great that is, which our Sauiour hath bestowed vpon vs by the benefite of our Redemption, there is no tongue able to expresse. Howbeit we may conceiu somwhat thereof by two waies. The first way is by considering all the euils & miseries whereunto mankind incurred through

through the ſinne of the firſt man Adam; for all theſe miſeries were ſufficiently remedied by our Sauiour Ieſus Chriſt, who beſtowed vpon vs al ſuch benefits as were contrary vnto theſe miſeries; for ſo much as it is euident, that hee was giuen vnto vs to be an vniuerſal repairer of al the euils and miſeries of the world. Now hee that were able to reckon howe many the miſeries are, wherinto the world hath fallen by the ſinne of the firſt man Adam, might alſo vnderſtand, how many the benefites are, that came vnto vs by the ſecond Adam, (to wit, by our Sauiour Chriſt) which benefits bee vndoubtedly innumerable.

The ſecond way is by conſidering not all the miſeries which our firſt Father Adam brought vnto vs, but all the benefites which came vnto vs by our Sauiour Chriſt, for ſo much as we are made partakers of al thoſe benefites, by meanes of communicating his ſpirite vnto vs. For all ſuch as are made partakers of the Spirit of Chriſt, are made partakers alſo of the vertues and merites of Chriſt. Wherefore the Apoſtle ſaith,

That

Gala. 32. 7. *That all ſuch as haue receiued the Sacramẽt of baptiſme, haue put on Chriſt.* Giuing vs thereby to vnderſtand, that they all are made partakers of Chriſt, that are adorned with his vertues and merites, and that ſo being cloathed with his liuerie, they ſeeme in the ſight of the heauenly Father to be ſuch after a ſort in their degree, as his owne very ſonne ſeemeth before him. And therefore for good cauſe doeth Eccleſiaſticus alleadge this wonderfull title of the Sonne of God in his prayer, ſaying

Eccl. 36. 14. *Haue mercy (O Lord) vpon thy people Iſrael, whome thou haſt made equal & like thy firſt begotten Sonne.*

What dignitie, what glory can be greater then this? Nowe according heereunto, hee that could recken howe many the vertues and merites of our Sauiour Chriſt haue beene might likewiſe vnderſtand, howe many the benefites haue beene that are come vnto vs by him; for ſo much as wee are made partakers of them all by the meane of his paſſion. To conclude, by him is giuen vnto vs Remiſsion of our ſinnes, Grace, Glory, Liberty, Peace, Saluation,

tion, Redemption, Sanctification, Sacramentes, Iuſtice, Satisfaction, Merits, Doctrine, and all other thinges which he had, and were behouefull for our ſaluation. And by reaſon of his ſo bountifull communicating, hee is called in the holy Scriptures, the Father, the Bridegroome, and the Vniuerſall head of the Catholique Church; becauſe whatſoeuer the Father hath, appertaineth to his Children, and whoſoeuer the Bridegroome hath, hee imparteth to his Spouſe, & whatſoeuer the head hath, the members are made partakers of the ſame.

Theſe are the benefites which our Sauiour Chriſt hath beſtowed vppon vs. But by what meane hath hee giuen them vnto vs? It is euident that by the meane of this holy incarnation and Paſſion, whereby he made himſelfe partaker of all our debtes and miſeries; and ſo by taking vpon him all our miſeries, he made vs partakers of all his benefites. This taking vppon him all our miſeries, is (vndoubtedly) a farre greater thing, then to make vs pertakers of all his benefits.

For certainely it is a more wonderfull thing in God to ſuffer miſeries, then to beſtow benefits, becauſe as there is nothing more proper and conuenient to his infinite goodneſſe, then to beſtow benefites, ſo is there nothing more ſtraunge and further off from that infinite felicity, then to ſuffer miſeries. Whereby it appeareth, that we are much more bound vnto him for the paines & torments which hee hath ſuffered for vs, then for the great benefits which hee hath giuen vnto vs. I meane heereby, that we are much more bound vnto him for the manner whereby he hath remedied our miſerie, then for the very remedy it ſelfe.

With what a paſsing great loue our Sauiour ſuffred for vs.

But howe paſsing great was the loue wherwith our Sauiour beſtowed all this vpon vs? This is without all compariſon farre greater then all the reſt. For certainely the deſire which Chriſt had to ſuffer paines for vs, was farre greater then the verie paines which he ſuffered; and much more paines would he haue ſuffered, in caſe it had beene needefull for vs. Three houres he continued ſuffering paines and torments vpon the croſſe

for

for our ſins. But what is this in compariſon of that, which the greatneſſe of his loue could haue vouchſafed to do for vs? Verily, if it had bin needfull for vs that he ſhould there haue ſuffered paines and tormentes vntill the day of iudgement, the loue was ſo paſsing great which hee bare vnto vs, that he wou'd vndoubtedly haue doone it. So that albeit hee ſuffered much for vs, yet was the loue which he bare vnto vs far greater, then the paines which he ſuffered for vs, much more are wee bound to him for that which he deſired to ſuffer for vs. This conſideration is very profitable to prouoke vs to giue moſt humble & hearty thankes vnto him, who hath beſtowed ſo great benefits, vpon vs, and withall to loue him, who hath loued vs much more then by his benefits he hath ſhewed vnto vs.

¶ *Of the wonderfull great goodneſſe of Almighty God, which appeareth very euidently in the holy Paſſion of our Sauiour.*

Sect. IIII.

FOurthly, wee ought to conſider the paſsing great goodneſſe and mercy of Almighty God, which ſhineth more euidently and brightly in the holy Paſsion of our Sauior, then in any other of his workes.

Wherfore thou haſt deeply to cõſider therein foure things; which are to be conſidered in all the whole hiſtory of the holy Paſsion, and in euery part thereof. The firſt is, who ſuffereth The ſecond is, what pains he ſuffereth. The third is, for whom he ſuffereth. The fourth is, for what cauſe he ſuffereth. Now if thou wilt ſtay thy ſelfe a while in euery one of theſe pointes, and conſider firſt the highneſſe and excellency of him that ſuffereth, which is Almighty God; and in ſuch wiſe ſtay in this conſideration, that thou art aſtonied at this ſo high, & ſo wonderful a thing;

and

and afterwards commeſt to deſcend from thence vnto the conſideration of the baſenes, & vilenes of the moſt grieuous paines, and reprochfull iniuries, which hee was content to ſuffer; & that not for Aungels or Archangels, but euen for men, which are moſt vile & abhominable creatures, and in their workes like vnto the diuels themſelues; if (as I ſay) in each one of theſe points thou make (as it were) a ſtation, and do compare the one point with the other, vndoubtedly thou ſhalt bee greatly amazed and aſtonied, to conſider how much ſo great and excellent a maieſty wold abaſe himſelfe, to redeeme ſo vile & ſo baſe a Creature, and then mayſt thou cry out with the Prophet, and ſay; *O lord I haue heard thy words, & was afraid, I haue conſidred thy works, and was aſtonied.* Hab. 3. 2.

But if after all this, thou doe conſider the cauſe of his ſo great abaſing, and commeſt to vnderſtand that it was not for any manner of commodity towardes himſelfe, nor yet prouoked by any deſert of ours, but was onely mooued thereunto with the bowels of his tender mer-

Luke 1. 78. cy, and loue towards vs, by the which hee vouchsafed to visite vs from on high. This point beeing well and duely considered, will lift vppe thy minde into such a great admiration and loue of him, that thou wilt bee astonied, as Moses was in the mount, when hee saw the figure of this mystery, and began to proclaime with a loude voice, the vnspeakable great mercy of Almighty God, which was there reuealed vnto him. This was the great languishing and faintnesse of spirit, which the Spouse felt in the Canticles when she said; *Stay mee vp with flowers, and comfort me with apples, for I languish with loue.* Exod. 3. 3.

Vpon which words S Bernard saith thus; the amorous soule seeth heere K Salomon, with the Crowne which his mother crowned him withal, she seeth the only son of Almighty God, carying a crosse vpon his shoulders, shee seeth the Lord of Maiesty whipped and spet vpon; she seeth the Author of life of & glory, thrust through with nailes, pierced with a spear, and many despitefull reproaches done to him: finally, shee seeth him bestow his most holy life for his friends: she

seeth

seeth all this, and in seeing it, shee is pierced through with a knife of loue, and therefore she saith; *Stay me vppe with flowers, and comfort me with apples, for I languish with loue.*

¶ *Of the excellent vertues that do shine very brightly in the holy Passion of our Sauiour.*

Sect. V.

THE fift point that wee haue to consider in the holy Passion of our Saviour, is the great number of vertues that do shine very clearely in it; the which consideration serueth to encourage vs to endeuour our selues to imitate some part of that which is there represented vnto vs. This is one of the highest manners of meditating that is vppon the holy Passion. For it is manifest, that al the perfection of a Christian life, consisteth in the imitation and following of the vertues of our Sauiour Christ. Wherupon the Apostle S. Peter exhorteth vs, saying; *Christ suffered for vs, leauing vnto vs an exãple, that you should follow his footesteps, who, when* 1. Pet. 2, 21

he was euil ſpoken of, did not ſpeak euil againe: and when hee was tormented, did not threaten them, but deliuered himſelf vnto him that did moſt vniuſtly condemne him.

And albeit that all vertues ſhined ſo brightly, & in ſuch excellent wiſe in all the life of our Sauiour Chriſt, yet did they much more perfectly, ſhine in his holy Paſſion. And therefore in his paſsion principally it behoueth vs to behold the beauty and excellency of his vertues; the which do much more euidently ſhine there among his paines and tormentes, then doe the Flowers among the thornes.

Conſider therefore firſt of all, that ſo profound *Humilitie*, wherewith the moſt high and onely begotten Son of Almighty God, vouchſafed to be contemned, and leſſe eſteemed then Barrabas, and to bee crucified vpon a croſſe betweene two theeues, as though hee had beene a Captaine and Ringleader of malefactors.

Conſider his ſo wonderfull *Patience*, in the middeſt of ſo many reprochfull iniuries and torments, and withall, his ſo paſsing great *Magnanimitie*,

nimity, in that he offered himſelfe ſo willingly into the handes of his enemie, and to ſuffer the greateſt paines and conflicts, that euer were ſuffered in this world.

Concerning that ſo conſtant *Perſeuerance*, which hee had from the beginning to the end; yea, euen to ſuffer death vppon the Groſſe, and to deſcend into hell, and to finiſh the worke of our ſaluation.

Conſider his moſt feruent *Charity*, which paſſeth all vnderſtanding, by the which onely he was mooued to offer himſelfe in ſacrifice for the ſinnes of the Worlde, and to ſuffer Death, that hee might giue life not onely vnto his friends, but alſo to his enemies, yea euen to thoſe very perſons, that ſhedde his moſt precious bloud.

Conſider this moſt aboundant *Mercy*, which extendeth it ſelfe ſo far foorth, as to take vppon him all the miſeries, and debtes of the Worlde, and to make ſatisfaction for them, as if they had been peculiarly his owne debts.

Conſider that ſo perfect *Obedience* which hee vſed towardes his Father,

whom he obeyed vnto death, yea euen to the death of the crosse, where finally bowing downe his head, hee offered vppe vnto him his most holy soule, giuing vs thereby to vnderstand, that the work of his obedience was then perfectly fulfilled.

Consider that so passing great *Meeknesse* which he shewed in all the processe of his Passion, suffring himselfe to be carried like a sheep to the butchery, & like a most meek Lamb that holdeth his peace, when hee is sheared.

Consider his so wonderfull *Silence* amongst so many false accusations and lying Witnesses, which was so great, that it was able to bring the very Iudge himselfe that condemned him, into a great admiration of him.

Nowe, if thou bee desirous to see a most perfect patterne of *The contempt of the world*, and of all the honours, riches, pleasures, and delights that be therein, behold our Sauiour vppon the Crosse, so dishonoured, tormented and naked, that hee had none other bed to lye vpon, but only a Crosse; no other Pillow to rest his head

head vppon, but onely a Crowne of thornes; no other delicates to feede vpon, but onely gaule & vineger: no other passion to comfort him, but onely those cruell scoffing ministers, which wagged their heads at him & said; *Fie on thee that destroiest the temple of God, & in three dais buildst it vp again, &c.* I conclude therefore, that the Euangelical pouerty, abstinence and austerity of life, with all other vertues doe no where shine more euidently, then in the Crosse. Marke 15.

But among al these vertues, *Humility & Patience*, do shew themselues most notable in the bitter passion of our Sauiour. For *Patience* (as the holy Fathers affirme) was the Wedding Garment wherewith the Sonne of God cloathed himselfe, when he came to bee affianced with the Catholique Church, and to bee married with her. By which Metaphor they gaue vs to vnderstand, that albeit our Sauiour Christ shined most brightlie with the Garment of all vertues, whē he came to celebrate matrimony with his Church vppon the bedde of the crosse, yet did he most principally shine ther with the robe of *Patience*,

tience. For the meanes of the Act of this vertue, which is to ſuffer, hee dranke the bitter cup of his Paſsion; by the value and merite whereof, the Catholique Church was redeemed, beautified, and eſpouſed by our Sauiour Chriſt. Now on theſe & other the like vertues, we ought to fix our eyes, when wee meditate vppon the holy Paſsion of our Sauiour, to the intent that wee may be thereby prouoked to imitate ſomewhat of that which was there done, not onely for our redemption, but alſo for our example. For the greateſt gloty that a Chriſtian can attaine to in this world, is to haue a ſemblance and likeneſſe vnto our Sauiour Chriſt. Howbeit, not ſuch a likeneſſe as proud Lucifer deſired to haue, but ſuch a likeneſſe of life, as our Sauiour himſelfe commaunded vs to haue, when he ſaide, *I haue giuen you an example, that as I haue done, ſo ſhould ye do likewiſe*.

Eſay 14. 14.

Iohn 13. 15.

Of

Of the conueniency of the myſtery of our Redemption.

Sect. VI.

THE ſixt point that wee haue to contemplate vpon the holy paſſion, is the conueniency of the myſtery of our Redemption; to wit, howe conuenient a meane this was, which Almighty God choſe, whereby to woorke the Saluation of man, and to heale and cure him of his miſeries. This manner of contemplation, ſerueth to illuminate the vnderſtanding, to confirme it more firmely in the Fayth of this myſtery, and to lift vppe the heart of man into the great admiration of the goodneſſe and wiſedome of Almighty GOD, who choſe ſo wonderful and conuenient a meane to heale our miſeries, and to releeſe our neceſsity.

This is ſo copious and ſo plentifull a matter to meditate vppon, that certainely if a man ſhould continue thinking vpon it vntill the end of the Worlde, he ſhould alwaies find new reaſons of the conueniency of this holy

holy myſtery, and new cauſes to induce him to lift vppe his ſpirit more and more, in admiration of the high wiſedom & prouidence of almighty God herein. But becauſe this volum would be too great, in caſe I ſhould treate of this matter at large; I will therefore at this preſent onely ſhewe the order & foundation of this conſideration, to the intent that the deuout and religious ſoule may hereby haue a way opened vnto her, to proſecute all the reſt. Wherefore it is to be noted, that if we wil ſee what proportion and conueniency a man hath with his ende, it is neceſſary to make a cõpariſon between the ſame meane and the ende, and the greater helpes that the meane hath towardes the attaining of the ende, the more proper and conuenient is the meane for the ſame end. As for example, if we will examine whether a medicine be conuenient for a diſeaſe, we muſt conſider the accidents of the diſeaſe, and the properties and vertues of the medicine; and when wee haue ſeene what proportion ther is between the one & the other, we may iudge whether the medicine be conuenient for

the

the diſeaſe or no. Euen ſo in like manner is it in this caſe; for whereas it is euident vnto vs. that the Paſsion and bloud of our Saniour Ieſus Chriſt, is a generall medicine for all the miſeries and neceſſities of man, if wee will try the conuenience of this medicine, wee muſt make a long compariſon betweene the medicine and the diſeaſe; and in caſe wee be able (thorowly as we ought) to ſearch & examin both the one & the other, we ſhal certainly find, that this medicine is ſo fit & conuenient for the curing of this diſeaſe, and of all the branches and accidentes of the ſame as if the medicine had bin only inſtituted for the curing of ech defect in the diſeſe; the which vndoubtedly is a matter able to bring a man that ſhould conſider of it attentiuely, into a great aſtoniſhment and admiration. If thou be not fully perſwaded herein, tel me then I pray thee, what ſatisfaction could be offered more ſufficient for payment of the common debtes of mankinde, then the moſt precious bloud which the ſonne of Almighty God ſhed for vs vppon the Croſſe? To cure alſo the woũds of our pride, coue-

The paſsion of Chriſt is a generall medicine for all the miſeries and neceſsities of mã

couetouſneſſe, ingratitude, pleaſures, delights, and the loue of our ſelues, with all other euilles which proceed thereof, what thing could bee more conuenient, than GOD vppon a Croſſe? Likewiſe to giue vs knowledge of the goodnes and mercy of Almighty God, to enkindle vs more in the loue of him, to ſtrengthē more our confidence, and to awake more our forgetfulnes, and vnthankfulnes, what thing could be more conuenient, then God vpon a Croſſe?

Moreouer, to enrich a man with Merites, to exalt him vnto greater honour, to enkindle his ſpirite in deuotion, to comfort him in his tribulations, to ſuccor him in his temptations, to helpe him in his labours, to encourage him vnto great enterpriſes, & finally, to giue a perfect example of al vertues, what thing could be more conuenient, then Ieſus Chriſt vppon the Croſſe? And to comprehend all in one word, if the Euangelicall life be well conſidered, it is nothing elſe, but onely a continuall Croſſe: and ſo conſequently, what thing could bee more conuenient to direct a kinde of life which is altogether

gether a croſſe, then another croſſe?

And if thou bee yet deſirous to vnderſtand this conueniency more euidently, conſider attentiuly what thing a Chriſtian life, (for the leading of a Chriſtian life, is the end of all the trauailes and paines of our Sauiour Chriſt) and the ſame conſideration wil declare very plainly vnto thee, what conueniencie there is betweene this meane, and this end. A Chriſtian life (taking it in his full perfection) is not ſuch a kinde of life as the Chriſtians vſe to liue at this day in the world; but ſuch a life as our Sauiour Chriſt liued, and ſuch a life as his Diſciples liued, whoſe paines, labours, and miſeries were ſo great, that one of them writeth thus of them; *We are becom a ſpectacle vnto God, vnto Angels, and vnto men. For truely ſo great are our pains and miſeries, and in ſuch wiſe are we reuiled & perſecuted of the Worlde, that (as though wee were wilde beaſtes bayted at a ſtake) wee are ſpecially looked vpon, not onely of men and Angels, but alſo of Almighty God himſelfe.* And afterwardes he ſayth thus, *Vntill this preſent houre wee doo ſuffer hunger, thirſt,*

Note well this point.

1. Cor. 4. 9.

thirſt, nakednesſe, and blowes, & haue not ſo much as a denne wherein to hide our ſelues. Wee goe from place to place, and wee gaine the bread that wee eate with our owne handes. They curſe vs, and we bleſſe them: they perſecute vs, and we ſuffer them: they blaſpeme vs, and we pray for them. To conclude, in ſuch wiſe are we turmoyled & contemned of the World, as if we were the very duſt and dirt that they tread vnder their feet: and as though we were moſt wicked & abhominable men: the world is fully perſwaded, that nothing can be more acceptable vnto Almighty God, then to procure our death and condemnation.

This is (my deare brother) a Chriſtian life. This very Chriſtian life did the Prophets liue, and ſo did alſo the Martirs, that liued in the Primitiue Church in the Wildernesſe. To be ſhort, this Chriſtian life did all the Saints liue. And this Chriſtian life the Apoſtles deſcribeth very plainely in his Epiſtle to the Hebrews, in theſe words.

Heb. 11. 36. *The Saints were mocked, ſcourged, apprehended, impriſoned, ſtoned, ſawed in peeces, tempted, and put to death with*

with the Sword. They went in this world apparrelled in Sheeps and Goats Skins, very poore, needy, and afflicted, of whom the Worlde was not worthy. They liued in the wildernes, & in ſolitary places, a part from the company of men, & had none other habitation but the dens and clifts of the earth. This is indeed the perfection of the Chriſtian life, which the Goſpel teacheth vs, & which our Sauior Chriſt came to bring into the Worlde. This Chriſtian life, if it be well conſidered is a continuall Croſſe, and death of the whole man, to the intent, that after he is thus mortified and annihilated, he may be able and diſpoſed to bee transformed into God. For like as there cannot be generation without corruption (forſomuch as that thing which is, muſt periſh, to the end that that may bee made which is not,) euen ſo this ſpirituall regeneration & transformation of man into GOD, cannot be made, vnleſſe the old man do firſt die that ſo by death and corruption of the old man, hee may be transformed into God. Whereupon it plainely enſueth, that all the Euangelicall life, is nothing els (as we haue

haue ſaide) but death, and a Croſſe. And therefore what thing can bee more conuenient to directe ſuch a kinde of life as is altogether a continuall croſſe, then another croſſe. And if there be nothing more apt & conuenient to ingender a fire, then another fire, and if euery thing be moſt apt to ingender a thing like vnto it ſelfe, what thing can bee more proportionable & conuenient to ingender a croſſe, then another croſſe? vndoubtedly ſo it is, and therfore there is nothing of greater force to encourage and ſtrengthen at this day al men and women, to ſuffer pains, iniuſtice, wrongs, pouerty, ſubiection, hunger, thirſt, cold, nakednes, and to be ſhort, all the troubles, calamities, afflictions, perſecutions, impriſonments, torments, and miſeries of this world, and all the auſterity of the Euangelicall life, then to fix their eyes vpon the croſſe. Out of this Schoole of the Croſſe came the Martyrs. In this Schoole learned alſo the Apoſtles; and this Schoole hath likewiſe taught and ſtrengthened all the Saintes, to liue a holy auſtere kinde of life. And it was the Croſſe that

hath

hath accompanied and comforted them in all their labours, troubles, paines, afflictions, and perſecutions.

Now, when the deuout ſoule findeth ſo many kindes of fruits in this Tree of life, for all times, and for all neceſſities, ſhee cannot but wonder at the high wiſedome of that Soueraigne Maieſty, that hath found out ſuch an excellent meane for our remedie; and ſhee is alſo prouoked thereby to acknowledge the vnſpeakable goodnes of ſo mercifull a Father, who being able to haue holpen and remedied man with his onely will, choſe rather to put himſelfe to ſo great paines and diſhonors, to the intent that man might be more honoured, and more holpen by this meane, then by any other. Theſe be the ſixe principall wayes to meditate vppon the holy Paſſion; and the order that may commonly bee vſed in meditating vpon them, is to beginne at the firſt, to wit; to conſider the moſt greeuous paines which our Sauiour ſuffered for vs, (the which conſideration is as it were the verie foundation of all the others,) and from that conſideration we may go for-

The order that may commonly be vſed in meditating vpon the paſsion

forwards immediatly vnto al the reſt, according as the very courſe of meditation will open vnto vs the way, & eſpecially the grace of the holy ghoſt who is the principall teacher of theſe exerciſes.

For as wee haue declared before, when wee haue conſidered the paſſing great paines which our Sauiour ſuffered for vs, we may then immediately proceede forwardes, and conſider the greatneſſe of our ſinnes and offences, which cauſeth him to ſuffer ſo many greeuous paines and torments; and withall, the paſsing greatneſſe of this benefite of our Redemption, in that Almighty God woulde vouchſafe for the loue of vs to ſuffer ſuch paines and tormentes; and wee may likewiſe conſider the highneſſe of the goodneſſe and mercy of Almighty GOD, who for the great loue hee bare vnto vs, abaſed himſelfe ſo farre forth, as to ſuffer ſo many reproachfull contempts, villanies, and miſeries; and aboue all this, we may conſider how great examples of vertues our Sauior Chriſt hath giuen vnto vs herein; to wit, of patience, obedience, charity, humility,

tie, meekneſſe, conſtancy, and of all others vertues, whereof wee haue hitherto treated. Howbeit, although it bee a conuenient order of the meditating vppon this holy myſtery, to paſſe orderly by degrees through all theſe foreſaide conſiderations taking our beginning at the firſt conſideration, and ſo to proceed in order from one conſideration to another, euen to the laſt; yet is it not needfull for a man (ſo often as he meditateth vpon this holy myſtery) to goe in this preciſe manner through them all, (for many times it may ſo fall out that he ſhall not haue ſufficient time for the ſame) but let him content himſelfe in his meditation with that conſideration, wherein he ſhall finde moſt ſpirituall taſt and liking; for ſo much as in theſe exerciſes, we muſt haue reſpect not to the great quantity of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

The end of this Booke.

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